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HISTORY
of the
***STONE MOUNTAIN
BAPTIST ASSOCIATION***



1897-1976

HISTORY
of the
STONE MOUNTAIN
BAPTIST ASSOCIATION
1897-1976

Associational Historical Committee
Paul W. Gregory, Chairman

1976

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Preface

The idea of writing a history of the Stone Mountain Baptist Association was conceived and initiated by Mrs. Mabel Couch, the present Director of Missions of the Stone Mountain Baptist Association. When she arrived on the scene, being an outsider and quite unfamiliar with the activities and policies of the Association, she sought information about this organization that would be useful to her in becoming oriented to the sobering and challenging opportunities which faced her. Finding inadequate written information about the Association, Mrs. Couch envisioned a written history that would not only be useful to the mission worker but would also be interesting and informative to the membership as well as to the many other people whose ancestors or relatives were active in the Association in years gone by. It would also be another desirable activity that would be appropriate in celebrating the rapidly approaching Bi-Centennial.

The suggestion of writing a history of the Association was presented to the Missions Committee who, in turn, approved and recommended the idea to the Executive Committee. On October 21, 1974, this body authorized this project and authorized the Director of Missions and all general officers to begin collecting materials for such a publication. In 1975 the Association elected Mrs. Margie Blevins, Mrs. Hardin Royall, Mr. Sam Sebastian and Mr. Paul Gregory to serve as members of a Historical Committee whose duties would be to research and record an accurate history of the Association's eighty years of activities. Due to the enormity of the project, the committee was later expanded to include Mrs. Ruth Proffit Gregory, Mrs. Mabel Collins Couch and Mr. Denver Holcomb.

At the request of some members of the Association, a thumbnail biographical sketch is shown below and is printed only as informative data:

MRS. MARGIE BLEVINS: A member of Fairplains Baptist Church and a Sunday School teacher for many years; an experienced English instructor at North Wilkes High School; and an editorial specialist on this project.

MRS. RUTH PROFFIT GREGORY: A retired school teacher of this area; a former church clerk and Sunday School Superintendent of her home church; a Sunday School teacher for more than thirty years; a member of Mountain View Baptist Church; and a writer and editorial assistant of this project.

MRS. VIRGINIA ROYALL: A native of Missouri but educated in North Carolina; an English major; a public school teacher in this area for thirty years; an accomplished musician; and an assistant in the writing of two sections of this history.

MRS. MABEL COUCH: The present Director of Missions and writer of the section on Mission Endeavors (see biographical sketch elsewhere in this history).

MR. SAM SEBASTIAN: A native of Wilkes County; a member of Mountain View Baptist Church; a specialist in local history; a researcher and informational consultant of this project.

MR. DENVER HOLCOMB: The present Clerk of the Association; a retired elementary school principal; a member and deacon of Pleasant Hill Church; researcher and recorder of data in the section on Benevolences.

MR. PAUL GREGORY: A retired high school principal; a deacon, choir director and Sunday School teacher in Mountain View Baptist Church; a member of the Masonic Order; a researcher and local history specialist; an Associational Music Director for eight years; a former chairman of the Associational Executive Committee; and the Historical Committee Chairman, researcher and chief writer of this project.

Enormous difficulties were encountered in the writing of this history. Finding adequate written information out of which an accurate and substantive history could be extracted became a near impossible task. Annual Minutes of associational meetings were very difficult to locate and when found, generally contained inadequate information. Thus, other sources - old newspapers, extant Baptist publications, Mountain View Institute records, individual church records, and many other historical and legal documents - had to be consulted. Also some valuable information came from our older citizens whose vivid memory of activities during the early years of the Association permitted us to record many facts not found in written documents.

The Historical Committee is extremely grateful to the many people who made this history possible. The newspaper articles, pictures, minutes of various meetings, interviews of our older citizens, and innumerable miscellaneous records made it possible for an accurate, in-depth history of the Association to be recorded. For this loyalty and cooperation, the gratitude of the Historical Committee is unbounding.

It is the sincere desire of the committee that the information presented in this book will be informative, inspiring, and satisfying; and that in some way it will be an instrument that will help to advance the cause of Jesus Christ on this earth.

Paul Gregory, Chairman
Historical Committee

SECTION I - HISTORY AND ORGANIZATION - 1897-1976

The time was right for the organization of an association which would better serve the Baptist Churches in the northern section of Wilkes County. For the most part, these churches during the latter years of the nineteenth century were affiliated with several counties including Ashe, Alleghany, Watauga, Alexander, Surry and Wilkes. A little insight into the historical background of the organizations from which the Stone Mountain Association was formed will provide a better understanding and appreciation for the new Association.

Stony Fork Association was organized in 1869, with churches which were located in Wilkes and Watauga Counties. Another parent body, the Primitive Association, was organized the same year with churches which were located in Ashe, Alexander, and Wilkes Counties. The third parental organization, the Elkin Association, was organized in 1879, with churches located largely in Wilkes County. Thus, one can readily see that the churches in Wilkes County were too widely scattered to function most effectively.

Another reason for the organization of the Stone Mountain Association surfaced when many of the churches began trying to solve the problems held over from the post Civil War period. During the Reconstruction Days, many churches in this area found it difficult, if not impossible, to fellowship with certain churches because of the stand they took on the Civil War issues. Fortunately, many churches began to reject the theory that there could be no fellowship in the Baptist Churches with those classified as "Rebel Churches". This victory over hatred and jealousy paved the way for the missionary movement in and the organization of the Stone Mountain Missionary Baptist Association.

It was on Friday, November 19, 1897, that the Stone Mountain Association became a reality. On this date a presbytery appointed by the Elkin Baptist Association and composed of Elders C. F. Fields, J. W. Burchette, and S. E. Gentry met with eight Baptist churches and finding them ready and in need of an association, organized, constituted, and validated the above association. The meeting was held at New Covenant Baptist Church in Wilkes County and the following churches became constitutional members:

Gap Hill	released by the Stony Fork Association
New Covenant	released by the Primitive Association
Walnut Grove	released by the Primitive Association
Dehart	released by the Elkin Association
Mt. Pisgah	released by the Elkin Association
New Light	released by the Elkin Association
Piney Grove	released by the Elkin Association
Traphill	released by the Elkin Association

The new Association convened in 1897 for three days, November 19, 20, and 21. During this first annual meeting, Elder Calloway Blevins was elected moderator while Mr. J. S. Kilby was elected Clerk and Treasurer. Thus began the first annual session of the Stone Mountain Association. During this session Rules of Order, Articles of Faith, and a Constitution were adopted. So important were these guidelines and other procedural developments that they have been extracted from the Annual Associational Minutes of 1897 and are copied below exactly as written in 1897.

Proceedings

Friday, 12 M., November 19, 1897.

The presbytery appointed by the Elkin Association, viz: Elders C. F. Fields, J. W. Burchett and S. E. Gentry met with the church at New Covenant, Wilkes County, N. C. Sermon by Elder C. Blevins. Text Ephesians 6-10.

Twenty minutes intermission. Congregation assembled. Prayer by Elder J. W. Burchett. The Presbytery organized by electing Elder C. F. Fields Moderator, and Elder J. W. Burchett, Secretary. Letters from the churches of the Elkin Association, viz: Traphill, Mount Pisgah, Dehart, Piney Grove, New Light. Also letters from New Covenant, Walnut Grove and Gaphill were filed on the table, read, and names of delegates enrolled.

On motion, a committee on Constitution, Rules of Order, and Articles of Faith was appointed, viz: J. S. Kilby, J. T. Byrd, J. N. Myers, J. O. Brewer, Joshua Spicer, W. B. Gambill, R. E. Caudill, and Z. S. Myers, who presented Constitution, Rules of Order, and Articles of Faith. These in turn were unanimously adopted. The Presbytery then pronounced the churches orthodox and ready for organization.

On motion, proceeded to the election of officers for the year. Elder C. Blevins was elected Moderator and J. S. Kilby, Secretary and Treasurer.

On motion, visiting brethren were recognized from the following associations:

Elkin - Elders A. E. Myers, W. W. Myers, C. F. Fields, J. W. Burchett, J. R. Jolly, S. E. Gentry,

L. D. Burcham and G. M. Woodruff.

Brushy Mountain - Elder W. R. Bradshaw

Alleghany and Grayson - Elder F. B. Cheek

Ashe - Elder E. F. Anderson

On motion, the Moderator appointed the usual committees.

Committee on Arrangements - W. F. Porter, J. S. Holbrook, T. C. Myers, R. J. Henderson,
A. C. Billings.

List of Ministers

Blevins, C.,	Ira, N. C.
Brown, J. W.,	Abshers, N. C.
Cothren, Grant,	Traphill, N. C.
Caudle, J. J.,	Dockery, N. C.
Carlton, W. F.,	Reddies River, N. C.
Miller, Lee,	Obids, N. C.
Porter, W. F.,	Dehart, N. C.
Pilkenton, J. M.,	Reddies River, N. C.

Executive Committee

J. S. Kilby,	Traphill, N. C.
T. C. Myers,	Ira, N. C.
J. O. Brewer,	Traphill, N. C.
W. F. Carlton,	Reddies River, N. C.
A. C. Billings,	Dockery, N. C.

Treasurer's Statement Year 1897

Received for Minute Funds,	\$7.82
Received Collection on Sunday,	6.00
Total	\$13.82
Paid Out	
Printing Minutes,	\$7.82
Turned over to Executive Committee,	6.00
Total,	\$13.82

Constitution

1st. This Association shall be known as the Stone Mountain Baptist Association and shall be composed of delegates chosen by the churches; each church being entitled to three delegates and all regular ordained ministers as members ex-officio.

2nd. The delegates thus selected should bear from each respective church a letter certifying their appointments and communicating information relative to the state of the church and interests thereof.

3rd. At each Annual Session of the body there shall be elected a Moderator, a Clerk, and Treasurer in such a way as the Association may direct. The last two offices may be held by the same brother.

4th. It shall be the duty of the Moderator to preside at meetings of business; to keep order during each session; to decide questions of order; and to perform all other duties pertaining to his office.

5th. The Clerk shall keep a correct record of the proceedings of the body, and to perform other duties assigned to him by the Association.

6th. The Treasurer shall keep a correct record of all funds coming into his hands and report the same at the order of the Association.

7th. There shall be a Committee on Arrangements consisting of five brethren beside the Moderator and Clerk.

8th. All letters of grievances or queries together with all letters from corresponding Associations requiring any attention thereon, shall be submitted to the Committee on Arrangements and reported back to the Association.

9th. This body shall have no coercive power to exercise Lordship over God's heritage, but shall only be considered as advisory council in all matters respecting the internal regulations of the churches.

10th. The Association shall have power to withdraw from any church in her union that shall violate the rules of this Constitution, or deviate from the orthodox principles of the Gospel.

11th. It shall be the province of this Association to correspond with nearby Sister Associations of our Faith, and to invite visiting and corresponding brethren to seats, who shall be entitled to speak on any point under discussion but not to vote.

12th. Each Annual Session shall be introduced by a sermon by some brother previously appointed.

13th. It shall be the province of this Association to do Associational Mission work and at each Annual Session there shall be appointed an Executive Committee of five brethren who shall look after the destitution in our bounds.

14th. At each Annual Session there shall be appointed committees to make reports on the following subjects: Missions, Education, Baptist Orphanage, Temperance, Sabbath Schools, Periodicals, Aged Ministers' Relief Board, Pastoral and Church Relations, Special Changes, Finance, and Time, Place and Preacher for next session.

15th. The Association shall hold an Annual Session at such time and place as may be agreed upon.

16th. The Association shall furnish the churches with Minutes of her proceedings, and it shall be the duty of the churches to enable her to do so.

17th. Each Church having ordained ministers shall report the same to the Association in order that they appear as such on the face of the Minutes.

18th. This Constitution may be altered or amended: two thirds of members present concurring. The Churches being previously notified.

19th. The Religious Benevolent Institutions of the day shall be no bar or test of fellowship; but shall be free to sustain or not sustain as they may choose.

Rules of Order

1st. Every session shall be opened and closed by prayer.

2nd. When the Moderator calls the Association to order every member shall at once take his seat.

3rd. When a member wishes to speak he shall arise and address the Moderator and only one member shall speak at a time.

4th. The members speaking shall strictly adhere to his subject, and shall use no words calculated to irritate.

5th. No member shall leave the body during its session without permission of the Moderator.

6th. No member shall speak more than twice upon one subject except by permission of the body.

7th. No member shall have the liberty of laughing during the sitting of the Association, nor whispering in time of public speech.

8th. No member of the Association shall address another in any other appellation but that of brother.

9th. The Moderator shall not interrupt any member or prohibit him from speaking till he gives his light on the subject unless he breaks this decorum.

10th. The names of the several members of the Association shall be called by the Clerk as often as the Association requires.

11th. The Moderator shall be entitled to the same privileges as another member, provided his seat be filled; and he shall have no vote, unless the Association be equally divided.

12th. Every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

13th. Any member who shall willingly and knowingly break any of these rules, shall be reproved by the Association as shall be deemed proper.

Articles of Faith

1st. We believe in one only true and living God; Father, Son and Holy Ghost, and these three are one.
2nd. We believe that the Scriptures of the Old and New Testaments are the Words of God, and the only rule of Faith and Practice.

3rd. We believe in the doctrine of Election by Grace.

4th. We believe in the doctrine of Original Sin, and in man's impotency to recover himself from the fallen state he is in by nature, by his own free will or ability.

5th. We believe that sinners are called, converted, regenerated and sanctified by the Holy Spirit, and that all who are thus regenerated and born again by the Spirit of God, shall never fall finally away.

6th. We believe that sinners are justified in the sight of God by the imputed righteousness of Jesus Christ.

7th. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only subjects of these ordinances; and we believe the only true mode of Baptism is by immersion.

8th. We believe in the resurrection of the dead and a general judgment, and that the joys of the righteous and the punishment of the wicked will be eternal.

9th. We believe that no minister has a right to administer the ordinances of the gospel, except such as are regularly called, and come under the imposition of hands of the Presbytery.

Religious Exercises

The Committee on Religious Exercises reported; Elder R. K. Johnson to preach tonight. Elder J. W. Burchette on Sunday at 11 A.M., and Elder E. F. Anderson at 1 P.M.

On motion, adjourned. "God Be With You Until We Meet Again." Prayer by Grant Cothren. Song: "Come Thou Fount of Every Blessing" was heartily sung, and a general handshake in the hope of one day meeting each other in Heaven.

Benediction by the Moderator.

Elder C. Blevins, Moderator
J. S. Kilby, Clerk

SATURDAY NIGHT

Elder R. K. Johnson preached to a large audience. Text: Galatians 6-7.

Sunday, November 21, 1897.

Met in Sunday School Mass meeting. After singing, Elder W. W. Myers read the first Psalm. Prayer by T. C. DeBorde. Interesting talks by E. F. Anderson, Grant Cothren, W. W. Myers.

PREACHING

At 11 A.M. Elder J. W. Burchett preached an able sermon. Text: John 2:2, Matthew 10:27. Collection for Associational Missions \$6.00. Intermission. At 1 P.M., a well received sermon was delivered by Elder E. F. Anderson. Text: Matthew 25:2.

Beautiful weather, large and attentive congregation, a general good feeling, and best the Spirit of the Blessed Master was with His people.

May peace and harmony ever be with us. Thus ended the first Session of the Stone Mountain and one of the best Associations that we ever attended.

Statistical Table

Churches	Pastor	Post Office	1897 Delegates	In Fellowship	Minute Fund	Sabbath
Dehart	Grant Cothren	Traphill	W. F. Porter, Z. S. Myers, E. Hamby, J. Y. Brooks, U. S. Myers	71	.35	2
Gap Hill	Lee Miller	Obids	J. M. Pilkinton, R. E. Caudle, John H. Griffey	19	.50	3
Mt. Pisgah	J. W. Brown	Abshers	F. Brewer, J. Staley, C. M. Caudle, J. O. Brewer, G. E. Myers	51	.40	1
New Covenant	W. W. Myers	R. Mountain	J. N. Myers, J. N. Wiles, A. C. Billings, S. Q. Myers, R. M. Wiles	160	1.30	3
New Light	Grant Cothren	Traphill	J. T. Byrd, H. Privette, W. P. Hall, T. Shepherd	28	.60	3
Piney Grove	J. J. Caudle	Dockery	Joshua Spicer, J. B. Henderson, R. J. Henderson, J. J. Caudle	28	.25	4
Traphill	J. W. Burchett	Ronda	J. S. Holbrook, J. S. Kilby, J. S. Brinegar, W. R. & T. C. Deborde	117	1.90	1
Walnut Grove	C. Blevins	Ira	C. Blevins, W. B. Gambill, T. C. Myers, J. Hanks, R. E. Gambill	118	.50	1
Total						592 5.80

CLERKS TO CHURCHES AND THEIR POST OFFICE ADDRESSES

L. B. Myers	Dehart, N. C.
J. M. Pilkinton	Reddie River, N. C.
F. Brewer	Dockery, N. C.
R. M. Wiles	Dockery, N. C.
H. Privette	Lomax, N. C.
R. J. Henderson	Absher, N. C.
T. C. Deborde	Traphill, N. C.
T. C. Myers	Ira, N. C.

In a news release printed by the *Biblical Recorder* on December 1, 1897, Mr. J. S. Kilby, the newly elected Clerk and Treasurer, reported that "great interest was manifested by the churches in the discussion of Missions, Aged Ministers' Relief, the Baptist Orphanage, and the Sunday School." Each of these interests, along with others, has received special attention by the Association throughout its existence, and each one is treated in greater detail elsewhere in this history.

SECTION II - ADMINISTRATION AND PERSONNEL

The Stone Mountain Association, which has performed noble and religiously significant work, has experienced very substantial growth, especially during the first twenty-five years of its existence. For easier reading, as well as a more logical presentation of the eighty years of administration and its personnel, this section of the Associational history is presented chronologically and in time periods of ten years.

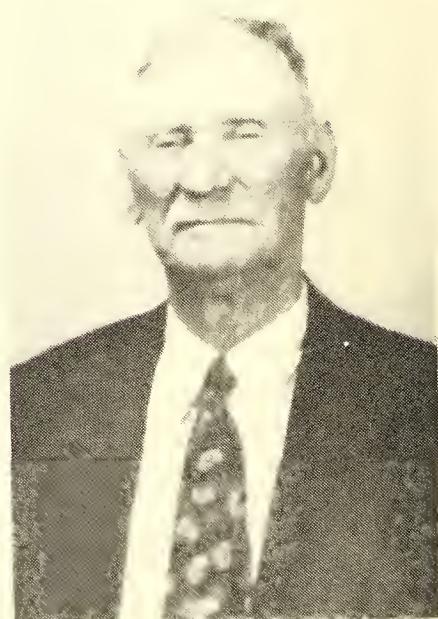
The First Decade of Progress (1897-1906)

Our Association was organized because of a community need. The religious leaders of this remote area, in wisdom and with dedication, set about in an early manner to see that these needs were satisfied. Having been organized and properly constituted, our Association established annual meetings beginning in 1897, as a means of communicating with its membership and translating their will and wisdom into action. Minutes of each meeting were kept and subsequently published. They reveal that in spite of inclement weather, wars, sickness, and death, the Annual Associational Meetings were held every year as scheduled during the entire eighty years of the Association's existence.

Throughout its history, the annual sessions of the Association have been organized in a traditional manner in keeping with Baptist teaching and tradition. It has been organized in a manner that involved many people. It has attempted to solve problems and reach objectives by involving religious leaders and lay people in projects sponsored by the people and approved by the Association. Sometimes a project involved several people while others were assigned to a very small group or even to an individual. These groups or individuals were instructed to present to the Association one year later both a written and an oral report on the assigned project. Thus, specific information about the activities of the Association has been preserved and these records have been kept, in whole or part, by a number of people of this community and in their entirety by Wake Forest University. Since these records are a prime source of information for the Historical Committee, we are extremely grateful to the individuals as well as the University who shared this information with us.

From the very beginning, the Association placed considerable emphasis on missions. Details of mission endeavors by the Association are presented in Section III. However, it should be pointed out that shortly after its organization, the Association began translating its interest in missions into action. In 1900, Elder Grant Cothren was assigned the task of serving as the first Associational Missionary. According to the Reverend Minter Blevins, a retired school teacher and former Associational Missionary as well as a beloved minister of the gospel, Mr. Cothren's duties were quite unlike the duties of today's Associational Missionaries. He was assigned the task of going into the more remote areas, preaching the gospel, baptizing the believers, and organizing churches where there was sufficient interest and strength. Thus his work as the first Associational Missionary was almost entirely evangelist in nature. This writer does not know how long this work continued, but the Associational minutes reveal that this work was carried on by Mr. Cothren in 1900 and 1901. According to Mrs. Richard Blackburn, his daughter, there was never any official remuneration for these services - not even a free-will offering. However, individuals did donate from time to time to the beloved missionary, but they did so outside and away from the church in a very private manner. Occasionally the donation would be in the form of money, but most often it was something that was grown on the farm. Under certain conditions, individuals would provide transportation, which was a buggy-ride from one community to the next one.

Unquestionably, Elder Cothren was one of God's men. According to his neighbors he was one of the outstanding religious leaders of his time. Born September 3, 1869, to W. R. and Sarah Baugess Cothren, he grew up in the very difficult reconstruction years when there was little schooling and very few opportunities for a young man who lived this environment. The early loss of his father contributed to the difficulties facing



Elder Grant Cothren

him. With very little education (but recognizing that the kingdom work of the Lord was most important), Mr. Cothren tackled the problems of the community. Thus, he became a minister of the gospel, an effective speaker, an associational missionary and a dedicated pastor. As a pastor, Elder Cothren served several churches in and out of the Stone Mountain Association. Research has revealed that he was pastor of Cool Springs and Pleasant Home Baptist Churches in the Elkin Association and served at different times as pastor of the following churches within the Stone Mountain Association:

Benham	New Light #1
Dehart	Oak Ridge
Fairplains	Piney Grove
Mount Carmel	Roaring Gap
Mount Pisgah	Stony Ridge
Mount Zion	Traphill
Knobbs	Walnut Grove

According to his daughter, Elder Cothren was pastor of Roaring Gap Church for thirty-nine years. He was ordained to preach the gospel at Round Hill Baptist Church on the second Sunday in May, 1892, but he remained a member of this church for only a short time, joining Traphill Baptist Church in 1895.

Elder Cothren first married Nealia Bauguess on December 20, 1888, and this couple reared seven children. His second wife was Mae Warren, and to this union was born three children. Born September 3, 1869, this outstanding religious leader died September 10, 1948, and was interred beside his first wife in the Round Hill Church Cemetery.

The annual meetings of the Stone Mountain Association attracted much attention during the first decade and large crowds usually attended these meetings. During these early years transportation was a problem for the delegates and other officials of the Association. There were no automobiles and no railroads in this area. In fact, there were no highways as we know them today. Therefore, horses and horse-drawn vehicles were the means of transportation. Since this annual sessions lasted three days or more, it was virtually impossible for most delegates to return home at the end of each day. Thus, it was necessary for the host church to provide food and lodging for many of the delegates and other officials. The traditional manner of providing accommodations for the visiting throngs was for individual families of the host church to be assigned all of the visitors from a particular church. This also included the animals which were used to transport these people. This was quite a chore for many of the families in these early days. As a rule the families were large and there simply was not enough extra bedroom accommodations for the guests. It takes little imagination to envision the difficulties involved in the taking care of three or more guests, frequently strangers from a distant sister church. In those days families were rather informal about sleeping arrangements, and a bed made on a "straw mattress" placed on a porch, hallway or corner of a family room was an acceptable way of life. It was not unusual, under the barnloft on a bed made of hay.

"Dinner on the ground" during the three or more days that the Association was in session was another responsibility of the host church. According to our older citizens who can remember some of these occasions, there was never any shortage of food; but rather, it was a time when the wives and daughters took pride in seeing that the tables were bountifully graced with delicious foods that would please the most fastidious. Indeed, this was one of the extremely popular portions of the associational meetings.

During the first four years of its existence, the Stone Mountain Association held its annual sessions on three consecutive days, usually Friday, Saturday and Sunday. However, this policy was modified in 1901, and the annual meetings hereafter began on Thursday and extended through Sunday. In addition, it was not unusual for night sessions to be held at which time an inspirational message was delivered to the large crowds usually in attendance. This policy of having four-day sessions continued for many years.

Routinely, each session was opened with a song and prayer followed by greetings by the host pastor, who subsequently conducted a devotional program appropriate for the occasion. Immediately thereafter, the Association was officially organized. This included: election of a moderator, clerk, and treasurer; recognition of messengers; collection of church letters and the seating of approved delegates; recognition, welcoming and seating of correspondents from sister associations; recognition and welcoming of special guests; recognition and welcoming of other visitors of note; appointment of a Committee on Time, Place and Preacher; and the appointment of a Committee on Arrangements.

Having thus been organized according to the provisions of the Constitution, the Association was now ready to transact its official business. Lunch normally followed this organizational meeting.

After lunch the annual session reconvened and after another devotional period or sermon, the business of hearing oral reports and accepting written reports began. Usually this consumed the rest of the day. The second, third and fourth days were used to hear unfinished reports, to receive visitors, and to hear more sermons by "some brethren previously selected." It should be pointed out that the annual associational meetings were always introduced by a sermon.

During the first decade of progress, the following topics were of concern to the Association, and each year specific committees were assigned to a specific topic on which to report at the next annual session. These written reports have been preserved for the benefit of posterity:

Baptist Hospital	Baptist Home for Children
Home for Aged	Special Change
Temperance	Pastoral and Church Relations
Christian Education	Periodical
Sabbath Schools	Finance
Missions	

It should be emphasized that the Stone Mountain Association was a missionary organization and its Constitution reflected this missionary concept. Article thirteen of the Constitution says: "It shall be the province of this organization to do associational mission work and at each annual session there shall be appointed an Executive Committee of five brethren who shall look after the destitution in our bounds." The first Executive Committee, appointed at the annual session in 1897, is listed below:

J. S. Kilby, Traphill, N.C.	W. F. Carlton, Reddies River, N.C.
J. O. Brewer, Traphill, N.C.	A. C. Billings, Dockery, N.C.
T. C. Myers, Ira, N.C.	

Many of the religious leaders sincerely believed in missions. Their support for this movement is so important that this section of the associational history was assigned to Mrs. Mabel Couch, the present associational missionary, for in-depth research and she has dealt with this subject in considerable detail in Section III of this history.

During the first decade, the Stone Mountain Association experienced considerable growth. Beginning with eight constitutional churches with a total membership of 592; twenty churches were members by 1906, increasing the total church membership to 1002. One church, Gap Hill, withdrew during this period of time. Thus, a net gain of eleven churches and more than 400 individual members during the first ten years give some indication of the work that was done by the religious leaders during this period of time.

Gap Hill Church, located on the head-waters of Reddies River, withdrew its membership in 1898. This church had only 19 members when it joined the association in 1897. Research has produced no evidence to indicate that this church has survived.

In addition to the eight charter members, the following churches became members of the association during the first decade:

1898	Mount Carmel	1902	Fairplains
1898	Mount Zion	1902	Mountain Valley
1898	Baptist Home	1903	Laurel Fork
1899	Riverside	1904	Rock Springs
1900	Elk Spur	1905	Oak Grove
1901	Chestnut Grove	1906	Stony Ridge

Unquestionably, the newly organized Stone Mountain Association had considerable influence on the churches of Wilkes County. It established a climate in which stable and dedicated Christian leadership manifested itself. During these early years, able and sincere men from many parts of the county served the Association in many ways. Some were leaders while many others were "pushers". A few of these men were given credit in the associational minutes for services rendered, but many of the followers were nowhere mentioned. Indeed, it would be difficult to enumerate the roles played by these individuals and it is impossible to list all of them by name. To assess the influence of these Christians on the citizenry of Wilkes and adjoining counties is a task that literally transcends the wisdom of mortal man. However, the Christian leadership of a few men has left its mark indelibly imprinted on the lives of many people of this area, and some of these men have been biographically highlighted in this history as time, space, and information has permitted.

The first moderator of the Stone Mountain Association was Elder Calloway Blevins, and what a spiritual giant he was! He served as moderator of the Association for eight years of the first ten years of its existence, and was one of the men whose influence helped to bring about its organization in 1897. As early as 1884, Elder Blevins was a member of the Primitive Baptist Association by virtue of his being the pastor of Walnut Grove Church, which was then a member of this association. Preachers in the Primitive Baptist faith were then and still are referred to as Elders. Thus in this history, a number of our ministers have been referred to as Elders simply because this is the way they were listed in the associational minutes, or because they were known to have been a Primitive Baptist preacher in the early days. Calloway Blevins, however, believed in missions and thus he sought membership in a missionary association. During the Post Civil War Period there were few missionary-minded religious bodies making it necessary for most preachers of this area to serve in Primitive Baptist Associations.

Elder Calloway Blevins was born at Whitehead, a small community in Alleghany County, North Carolina, January 26, 1847, and died August 7, 1924, at his home in Springfield, North Carolina. He joined New Salem Baptist Church in Alleghany County at the age of nineteen and was ordained a minister by the same church on the second Saturday in February, 1869, just four years after the Civil War ended. He was a good citizen and an outstanding religious leader. As such he participated in the organization of many churches on the north side of the Yadkin River in Wilkes, Ashe, and Alleghany Counties. With unusual spiritual insight and power, this man was busily engaged in the Kingdom Work for more than fifty years. He was blessed with unusual eloquence and persuasive powers. An atmosphere of sunshine and love seemed to pervade the churches whenever and wherever he entered.

Elder Calloway Blevins was a son of Andrew and Susan Joines Blevins. He married Lucinda Caudill and this union was blessed with eleven children. Four of his sons - Andrew, Landreth, Avery, and Troy - became Baptist ministers and three of them preached in the Stone Mountain Association. Three of his brothers - John, Ezekiel, and Smithe - were also ministers who served many churches in the Cleghorn Valley of Virginia.

As one reads the records of the Stone Mountain Association, one must be impressed by the sincerity and dedication of the religious leaders of this day. In 1905, a number of ministers and lay people indicated their dedication by making the following individual pledges for the support of the Associational Home-Mission Program.

J. S. Kilby	\$25.00	G. W. Johnson	1.00	W. H. Adams	2.00
L. B. Myers	2.00	R. L. Doughton	5.00	James Roberts	2.00
J. T. Byrd	5.00	J. A. Long	2.00	E. E. Douglas	1.00
J. A. Taylor	2.00	J. S. Holbrook	5.00	C. M. Dearman	1.00
T. C. Long	1.00	Josh Spicer	5.00	John Bauguess	2.00
J. A. Gentry	2.00	J. W. Blackburn	5.00	T. C. Myers	5.00

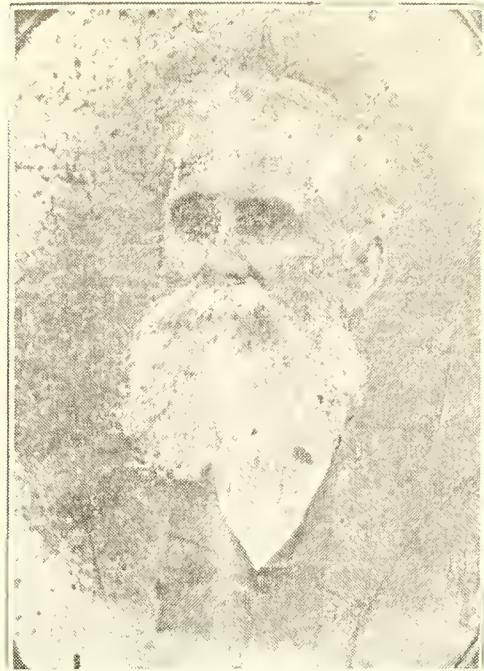
At the same meeting the following ministers pledged ten days of their time during the next year to mission work:

G. W. Adams	G. B. Walker	H. V. Hix
W. H. Key	Grant Cothren	R. E. Caudill
F. C. Hall	W. J. A. Blevins	W. W. Myers
D. J. Roberts	Calloway Blevins	

The following laymen also pledged ten days of their time to mission work:

J. S. Kilby	J. S. Holbrook	J. M. Adams
J. A. Long	J. T. Byrd	James Blackburn
L. B. Myers	W. B. Gambill	T. C. Long
J. A. Taylor	G. W. Johnson	

As we close the record on the first decade of the Stone Mountain History, we do so by quoting T. C. Myers, Clerk of the Association, who said in 1905, "Thus closed one of the grandest sessions of the Stone Mountain Association. Not only was it largely represented but God's Spirit was more abundantly shown throughout the session than I ever witnessed before."



Elder Calloway Blevins

The Second Decade of Progress (1907-1916)

The second decade of the Stone Mountain Association was characterized by continued growth and spiritual enlightenment among its leaders. During this period of time, eleven additional churches located in the northern section of Wilkes County, became members of this body. Thus, the total active church membership at the end of the second decade was thirty with an individual membership of 1836. Those uniting with the Association during the second decade, along with the date of admission, are:

Knobbs	.....	1907
Roaring Gap	.....	1907
Knobbs	.....	1907
Roaring Gap	.....	1907
Mountain View #1	.....	1908
Riverview	.....	1908
Bethel	.....	1911
Haymeadow	.....	1911
Union	.....	1912
Gap Field	.....	1913
Mountain View #2	.....	1913
Pleasant Ridge	.....	1913
Oak Ridge	.....	1914

Unfortunately, five churches withdrew from the Association during the second decade; and the names of these churches with the withdrawal dates are listed below:

Mount Carmel	.....	1909
Mountain View #1	.....	1915
New Covenant	.....	1915
Gap Field	.....	1915
Riverview	.....	1915

Note: For further information on the withdrawal of churches, see Church Withdrawal Information located in the Appendices.

It seems reasonable to assume that the substantial growth of the Stone Mountain Association during the second decade was due in part, and perhaps to a great extent, to its progressive leadership. Indeed the Association was blessed with strong leadership during this period of time. Elder Calloway Blevins continued to serve as moderator, relinquishing his chair in 1909 to the very distinguished layman, James S. Kilby.

Elder T. C. (Treely) Myers began to serve this association in 1900 as clerk and treasurer replacing J. S. Kilby. Mr. Myers continued to fill both positions for the next seven years. He was the son of John N. and Mary C. Holland Myers and was a substantial religious leader in his community. Mr. Myers was born March 25, 1855, and died December 10, 1928. He married Julia Ann Brown, daughter of Mr. and Mrs. J. M. Brown and lived in the Walnut Grove Church community. As a farmer and a merchant, Mr. Myers was successful; as a deacon in the Walnut Grove Church, he was exemplary. He was a brother to the late Elder W. W. Myers of the Rock Creek community, who preached in many churches of the Stone Mountain Association.

Another leader in the Association worthy of note is W. H. (William Harrison) Sebastian, who was clerk and treasurer of the Association near the end of the second decade. This layman also served on many committees of the Association and was a leader in his own church and community. Harrison was the oldest of the three sons of Lewis W. and Nancy Elledge Sebastian - David C. and The Reverend George preceded him in death. He was born in 1867 and died in 1961. Born in the period of hardship following the Civil War, Harrison received a good education at Traphill and Sulphur Springs after which he spent more than fifty years teaching in the public schools of Wilkes County. As a teacher he was thorough, patient, and efficient. Many leaders of the Stone Mountain Association got their start in life under his teaching. The late Johnson J. Hayes said of this man, "He set for his pupils an example of clean living and moral character which promoted useful citizenship. His life was indeed an inspiration."

Another spiritual giant in the Association was The Reverent S. L. (Stephen Landreth) Blevins, who first served as moderator of the Association from 1915-1917. Later on in the second decade, he again served as moderator. Perhaps his influence for the good of the Association was more noticeable when he was not serving as an officer. As an outstanding minister who preached in many churches in the Association, his influence was wide spread. He was ordained on the first Sunday of August, in 1916, by his father, Elder

Calloway Blevins, at Walnut Grove Church in Wilkes County. It was here that he preached his first sermon. In 1916 he moved his family to Alleghany County relinquishing the moderatorship of the Association to Mr. J. S. Kilby. For seven years he lived in the community of Whitehead, in Alleghany County, and during his stay there he definitely pastored the following churches, and perhaps others:

Liberty, Chestnut Grove, Mount Carmel, Bellview, New Hope, Laurel Springs, and Pinefork.

In 1923 the Reverend Blevins moved back to Wilkes County making his home in the Hays community. For the next forty years he labored for the love of Christ among the Stone Mountain Association Churches. During this period of time, he pastored the following churches:

Walnut Grove, Mountain View, Baptist Home, Maple Grove, Fairplains, Traphill, and Dehart.

The Reverend S. L. Blevins organized Maple Grove Church in 1932, served as its pastor for thirteen consecutive years, and led the church into the Stone Mountain Association. According to his son, Vern Blevins, he was pastor of Fairplains Church for nineteen years and Baptist Home Church for twenty-three years.

The Reverend S. L. Blevins was born October 5, 1881, and died October 20, 1963. He was one of the four brothers (sons of Calloway Blevins and Lucinda Caudill Blevins) who became ministers of the Gospel. Married February 14, 1903, to Etta Hamby, this union was blessed with four children, two of whom are living in 1976.

During the second decade the Stone Mountain Association continued to support the denominational objects, but the one emphasis that received great attention was that of Christian education. In 1897, during the first days of this organization, J. O. Brewer told the Association: "Education is the proper development of the physical, mental, and moral powers of mankind. To educate the child should be the thought of each parent, and this means more than simply putting the child in school." The next year Mr. T. C. Deborde, a distinguished educator of this day, said to the Association: "The times demand educated men and women; not only the teacher, the farmer, the merchant, and the physician, but also the avocations of life. The farm needs educated men. The kitchen needs educated women. The church needs, in the pulpit, educated men who can use the best thought of a thinking age." Thus, in every session of the first decade, someone presented a challenging report to the Association on the importance of Christian education. In 1902, the Association appointed a committee composed of J. S. Kilby, Joshua Spicer, and T. C. Myers to look into the feasibility of establishing a Baptist school "in the area encompassed by the Stone Mountain Association." The next year this committee reported that a plan had been developed but arrangements had not yet been completed. This educational zeal continued into and throughout the second decade. In 1907, H. J. Carter reported to the annual meeting: "Your Committee on Education urges our people to take more interest in the cause of education. True education is properly training all the facilities of mind for the purpose of enabling every person to fight the battle of life. If we fail to educate our children properly, we become remiss in our duty toward them and leave them at a disadvantage, not only in material things, but also in spiritual growth and power." Again in 1909, Mr. T. C. Deborde reported to the Association: "Never before in the history of our country has the demand for educated young men and women been so great. Our people now realize that education is the only means by which we can ever attain the highest degree of civilization, prosperity, and Christianity...." Unquestionably the educational zeal of the Association reached its peak during the second decade. The Historical Committee does not know all of the contributing factors. Perhaps the failure of the Traphill Institute, a Baptist Preparatory School, to continue to serve the needs of the Baptist people may have contributed to this zeal. In 1912, while the Association was in session at Traphill Baptist Church, the following resolution was offered by J. S. Kilby: "Resolve that the Association appoint a committee of five to investigate what can be done about establishing a Baptist school in this section and that said committee be empowered to entertain propositions to receive and hold title to land in the name of the Association; and to act for the Association in the furtherance and establishing said school." This resolution was adopted and the following trustees were appointed to carry out this resolution:

J. S. Kilby, J. P. Elledge, J. S. Holbrook, L. W. Shumate and C. H. Colvard

The above action resulted in the subsequent establishment of Mountain View Institute. More detailed information about this educational project can be found in Section IV - Training Endeavors. Records



Rev. S. L. Blevins



Mr. and Mrs. J. S. Kilby

clearly indicate that it was the influence of J. S. Kilby that contributed most significantly to the founding of Mountain View Institute. Mr. Kilby was born to James and Jane Kilby, December 31, 1858, and died August 26, 1930. He received a good education although there were few schools available to him during this period of time. As a young man, he attended the Traphill Academy, and while there boarded in the home of James M. and Elizabeth Spicer Holbrook. It was here that he met and fell in love with Mr. Holbrook's daughter, Loula E. Holbrook, and married her on October 30, 1881. Mr. and Mrs. Kilby made their home in Traphill where he ran a store (called Traphill Bargain House) in a very successful manner. While living in Traphill, Mr. and Mrs. Kilby were staunch supporters of Traphill Institute from which he previously graduated. During the early years of 1900, Mr. Kilby was secretary of the General Board of the Traphill Institute, a Baptist preparatory school. In 1914, he left his beautiful home at Traphill, North Carolina, and moved to the Hays community so that he could be near the Baptist school which he had helped to establish. Of all the activities of Mr. Kilby's long and fruitful life, Mountain View Institute must have occupied first place. The plan for the school was conceived by Mr. Kilby and he was honored by his home town in almost every conceivable way for this achievement. The fact that he moved into the community to be near the school

indicates his zeal for this endeavor. Indeed, the names of J. S. Kilby and Mountain View Institute are so clearly interwoven that to merely mention one suggests the other.

Mr. and Mrs. James Senter Kilby were blessed with three children, but this dear couple was not able to rear any of them. The last one died in 1900. Being deprived of a father's privilege of rearing his own children, Mr. Kilby devoted his attention toward the education of the children of his neighbors. The Pearl Kilby Home, a dormitory for girls located at the new Mountain View Institute, was named for his daughter, Pearl. In 1914, the *Biblical Recorder* reported in the June issue: "For sometime brother J. S. Kilby of Traphill has been studying about establishing a Christian school. He and his devoted wife have encouraged the movement to locate a school in the area of Hays, North Carolina. It would be hard to find two more devoted, consecrated workers than Mr. Kilby and his wife. The influence of such people behind any movement is worth much."

The second decade of the Stone Mountain Association seems to have been the period of time that the organization reached its maturity. The annual sessions continued to be held on four consecutive days each fall until 1916. This was the first year of World War I and the meetings were cut back to three days. The minutes suggest that much progress was realized during this decade. To evaluate the accomplishments of the Association during this period of time would be a very difficult task. The educational venture (Mountain View Institute), although not now in existence, has had and is still having tremendous influence on the people of this area.

The second decade closed with its annual session at Haymeadow Baptist Church on September 22, 23, and 24, 1916. Mr. J. S. Kilby, the clerk, reported that this session ended with two sermons having been preached - one by Elder J. A. Blevins whose text was, "Let Brotherly Love Continue"; and the other by his brother, Elder S. L. Blevins whose text was, "And I Said, A Basket of Summer Fruit", taken from Amos, 8th chapter, 2nd verse. Many Christians were made to rejoice as they took each other by the hand in the hope of one day meeting in the glory world. Thus closed the 20th annual session of the Stone Mountain Baptist Association.

Interpreting statistical data as found in the associational minutes is always difficult. In order for readers to better appreciate the Association along with the efforts and achievements of many people and many churches, printed below are statistical data toward the end of the second decade that is difficult to convert to narrative form.

Financial 1915

CHURCHES	DELEGATES	Minutes	Building and repairs and other items	Pastor & Salary	Missions	Orphanage	Ministerial Relief	Total
Bethel	J. A. Gilliam, Chas. Brown, G. W. Elledge	140	\$	\$20.00	\$	\$	\$	\$ 21.40
Baptist Home	I. R. Elledge, J. H. Jennings, C. O. Hayes	75		40.00				40.75
Chestnut Grove	By Letter	50						.50
Dehart	Not Represented							
Elk Spur	Not Represented							
Fairplains	Not Represented							
Flinthill	H. M. Swaim, W. S. Gryder, E. A. Reynolds	105	2.30	15.00				18.35
Gapfield	L. F. Cox, J. H. Cox, C. L. Lowman	75						.75
Haymeadow	L. B. Myers, C. W. Adams, D. C. Sebastian	105	11.00	20.00	2.00	1.00		35.05
Knobs	F. G. Brewer, M. W. Cockerham, O. Holbrook	95			1.00			1.95
Laurel Fork	C. F. Johnson, J. M. Blevins, A. M. Long	100	4.00		5.00 Pd by S. S.			10.00
Mountain Valley	G. W. Bumgarner, J. C. Kilby, A. F. Brown	100		34.00				35.00
Mountain View #1	By Letter	50	52.30					52.85
Mountain View #2	J. S. Kilby, A. C. Yale, E. R. Settle	175	9.00	16.00				26.78
Mount Pisgah	G. E. Myers, A. A. Holbrook, J. M. Absher	75	1.00	10.00	1.00	1.00		13.75
Mount Zion	Not Represented							
New Covenant	A. Miles, Calvin Wiles, C. Walker	50						.50
New Light	Not Represented							
Oak Grove	By Letter	75						.75
Oak Ridge	C. W. Wiles, G. W. Combs, G. W. Johnson	70	500.00	28.00				528.70
Piney Grove	C. L. Smoot, A. J. Billings, J. M. Bowers	80	12.00			4.80		17.60
Pleasant Ridge	D. F. McCann, J. H. Carter, Irvin Carter	100	4.00	36.00				41.00
Rock Springs	By Letter			1.28	12.00			13.28
Riverside	J. H. Thompson, J. R. Pardew, J. R. Caudill	75		38.60	.25	.25		40.85
Roaring Gap	J. F. Gentry, J. P. Holbrook, J. F. Collins	100	4.87	41.50	2.00	3.31	1.00	52.68
River View	Not Represented							
Stony Ridge	John Baugess, R. Wilmoth, L. H. Baugess	60				1.55		2.15
Traphill	Not Represented							
Union	C. H. Colvard, Odell Whittington, J. M. Hamby	100	4.00	50.00	1.35	1.60		57.95
Walnut Grove	J. R. Caudill, Will Blevins, T. C. Myers	150	22.50	27.80	2.87	2.13		56.80
	Collection at Association	164			5.12		4.70	11.46
	Total							\$1080.83

CHURCH	1916										Ordained Ministers
	Pastor and Address	Clerk and Address		Received By Baptism	Received By Letter	Dismissed By Letter	Excluded	Died	Number of Males	Number of Females	
Bethel	W. W. Myers, N. Wilkesboro	J. A. Gilliam, N. Wilkesboro									
Baptist Home	M. McNeill, Wilkesboro	Reed Elledge, N. Wilkesboro	3	2	4	4	2	46	59	105	2
Chestnut Grove	J. T. Byrd, Roaring River	C. J. Jones, Mertie		1	1			18	43	61	
Dehart		J. N. Harrold, Hays	1	1		2	3	9	14	23	1
Elk Spur	John Burcham, Roaring River	G. W. Vannoy, Miles						14	16	30	
Fair Plain	L. E. Sparks, Moxley	W. S. Gant, N. Wilkesboro			8			16	38	54	
Flint Hill	L. E. Sparks, Moxley	D. V. Brown, N. Wilkesboro		3	4	2		16	18	34	
Gap Field	Not Represented							8	13	21	1
Haymeadow	J. A. Blevins, Hays	W. H. Sebastian, Hays	21	4	1	1		63	67	130	1
Knobs	Not Represented									42	
Laurel Fork	S. L. Blevins, Newlife	C. F. Johnson, Laurel Spring	5					14	19	33	2
Mountain Valley	Troy Blevins, Newlife	Heggie Brown, Mulberry	1	1	1	4		19	43	62	
Mountain View #1	Not Represented									19	1
Mountain View #2	J. A. Blevins, Hays	E. R. Settle, Hays	23	5	1	1		27	21	48	2
Mount Pisgah	J. A. Blevins, Hays	E. A. Wiles, Dockery		1	1		1	35	57	92	2
Mount Zion	G. W. Adams, N. Wilkesboro	E. A. Wingler, Mulberry						19	31	50	1
New Light	John Burcham, Roaring River	A. Wiles, Roaring River			2	4	2	26	33	59	
Oak Grove	Not Represented									46	
Oak Ridge	Troy Blevins, Newlife	C. W. Wiles, Hays	6	9		4	2	31	39	70	1
Piney Grove	I. C. Woodruff, Moxley	R. J. Walker, Moxley	5		2	1				116	2
Pleasant Ridge	W. W. Myers, N. Wilkesboro	D. F. McCann, State Road	5		3		1	36	55	91	2
Riverside	A. J. Williams, Rusk	J. H. Thompson, Devotion						8	15	23	
River View	Not Represented									49	
Rock Springs	Not Represented									38	
Roaring Gap	Grant Cothren, Lomax	W. F. Collins, Doughton	16	4		1		33	45	78	1
Stony Ridge	I. C. Woodruff, Moxley	C. W. Billings, Lomax			1	2		24	12	36	2
Traphill	T. M. Lyon, Traphill	L. A. Harris, Traphill			3			23	30	53	1
Union	J. A. Blevins, Hays	C. H. Colvard, Wilbar	12	5	2	1	1	17	70	117	3
Walnut Grove	Troy Blevins, Newlife	W. R. Johnson, Newlife	5	1	4	4	3	66	120	186	2
	Total	103	37	41	31	15	—	—	1,832	29	

The Third Decade of Progress (1917-1926)

The third decade of the Stone Mountain Association began with the Annual Session being held with Mount Pisgah Baptist Church on September 21, 22, and 23, 1917. This decade began with new leadership, J. S. Kilby serving as moderator and C. H. Colvard as clerk and treasurer. It is interesting to note, and maybe significant, that the leadership changed frequently during this period of time, six men having served as moderator.

Quite unlike the second decade, growth of the Association during the third period was rather restrained. Three additional churches were admitted while three churches withdrew. New members and their dates of admission, along with their pastors, are listed below:

1917 - Benham - C. F. Fields	1918 - Liberty Grove - J. S. Elliott
1917 - Chestnut Hill - D. A. Adams	

The churches that withdrew from the Association during the third decade, along with the pastor and date of withdrawal, are listed below:

1923 - Chestnut Hill - A. T. Sebastian	1924 - Laurel Fork - D. A. Allen
1923 - Riverside - No pastor	

The Stone Mountain Association continued to support the following programs: Missions, education, temperance, orphanage, aged ministers relief, Sabbath schools, and religious literature. In addition, the BYPU and the WMU came into existence and also received the support of the Association. Great emphasis continued during this decade toward the maintenance and development of Mountain View Institute, the Baptist School supported largely by Baptist organizations. Much more information about this educational project can be found in Section IV.

In addition to Christian education, the Sunday School also received considerable emphasis during the third decade. In 1917, J. M. Absher and F. L. Middleton stirred the Association with their pleas for greater support for the Sunday School. In part, they said, "Nothing is more clearly taught in the Bible than the fact that God wants us to teach His word to the people. Every time Israel wandered away from God, they were brought back largely through teaching. In New Testament times Jesus and the apostles made teaching a great factor in the spread of the Gospel. Since the close of the Bible story, whenever God's people have magnified teaching, His cause has prospered; and whenever they have neglected it, His cause has languished." This committee recommended training procedures for Sunday School leaders and close cooperation with the Sunday School department of the Mission Board. Evidently, the Association was ready for more and greater emphasis on this area as it authorized C. F. Fields, A. B. Hayes, and J. M. Caudill to act as a committee "to reorganize the Sunday School Convention, either separately or in convention with sister Associations, and to report at our next Association." If this committee took any action regarding the re-organization of the Sunday School Convention, it failed to report it at the next session of the Association.

Another important report made to the Association in 1917 was made by J. F. Myers and A. B. Hayes. It concerned support for the Baptist orphanage. In part the report said, "The cry of a child on the brink of the Nile broke the heart of a heathen princess. Moses wept and his life was saved and the children of Israel were delivered from an Egyptian bondage. Somebody will hear the child's cry. If Christians do not, the devil will. Our orphanage has sheltered and trained more than 1700 boys and girls in the thirty-one years of its life. We ask that all of our members in all of our churches make a liberal offering at or near Thanksgiving, giving at least one day's work for each member if possible"

Improvement in the spiritual life of individual church members was one of the emphases of the Association during the third decade. As a result of this concern, a number of resolutions were offered and approved by the Association which speak to this concern. Some of these resolutions are copied verbatim below:

1. Resolve that we urge upon our people to attend their churches regularly.
2. That we request our people to honor the Sabbath day, and also our preachers to preach against Sabbath breaking.
3. That we urge upon our people to refrain from seeking worldly gains upon the Sabbath day.
4. That whereas, the greatest evil that confronts the people of this mountain country is the manufacture, sale, and use of intoxicants; therefore, we, as members of the Stone Mountain Association, endorse the action of our officers in trying to suppress this evil, and that we urge the people of this county to give all possible aid and in every way possible give encouragement to the officers.

5. That we ask our churches to earnestly contend for the faith and practice of the Bible.
6. That our leaders strive and contend for a vision high enough, deep enough, long enough, and broad enough to support all the objects for which our Association stands.
7. That the delegates organize a weekly prayer meeting in each of our churches during the next year.
8. That each church attempt to do more for the Master's cause and learn to be soul winners.

In 1922, as a result of the recommendation of A. B. Hayes, member of the Executive Committee, the composition and responsibility of the Executive Committee was altered by the following resolution which was adopted:

"Resolve that we add to the Executive Committee, the moderator and the clerk of the association and two female members making a membership of nine. That this body look after the mission work in the association and that it work out a plan for the forming of the churches into compact fields, locating the pastors if possible in the center of the field. That the Executive Meeting meet at least four times a year and arrange for a union meeting of all the churches on the fifth Sunday that we may get a better conception of the work in our Association along with the needs and opportunities."

For the first time, church discipline was discussed by members of the Association, and a report by Mr. C. F. Fields and L. B. Myers was adopted and incorporated into the official records of the Association. This report provides guidelines to be used by churches for the disciplinary process, and they are copied verbatim below:

1. Churches should be firm in the enforcement of church discipline, but should use discretion and love in the process.
2. Private offenses should be dealt with as directed in Matthew 18: "If thy brother shall trespass against thee, go and tell him his faults between thee and him alone." etc., but it should be done in love.
3. Public offenses should be dealt with as directed by Paul, "Withdraw from every brother that walketh disorderly." This should be done in love. The scriptures teach that all things should be done in love.
4. Try to reclaim the brother; but if this cannot be done, then do as directed in 1st Corinthians 5:5: "Deliver such a man unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

The 1924 Minute of the Stone Mountain Association records the beginning of the B.Y.P.U. program. Fred R. Poplin made the report to the Association, and in this report he gives the aims of the B.Y.P.U., suggesting some strategies for a successful program. The moderator subsequently appointed Miss Beatrice Holbrook, C. E. Burchette, and Prof. C. G. Perry as a committee to investigate the B.Y.P.U. programs and report back at the next Annual Session of the Association. In 1925, this committee reported that the B.Y.P.U. was the training service of the church and as such should be under the control of the church; that each church should organize and support a B.Y.P.U.; and recommended that the Association heartily support an Associational B.Y.P.U. The following year, the last year of the 3rd decade, Miss Holbrook, now chairman of the Associational Committee on B.Y.P.U. work, reported that in 1924 there were unions in three churches - Mountain View, Liberty Grove, and Traphill. She also stated that other B.Y.P.U.'s had been organized but did not last long. She again recommended that every church in the Association whose membership of young people was twenty or more should organize and vigorously support a B.Y.P.U. program.

Another organization came into being in the Stone Mountain Association during the third decade. On September 18, 1925, the WMU was organized at Mountain View Church. Three societies were represented: Mountain View, Liberty Grove, and Fairplains. Miss Mary Warren from Raleigh and Mrs. K. D. Stukenbrok were present and assisted in the organization. At this meeting the following officers were elected:

Mrs. J. S. Elliott of Liberty Grove, Supt.

Mrs. J. G. Sebastian of Fairplains, Secretary

(More information about the WMU will be found in Section III)

Evidently, there was some consideration given to the consolidation of the Stone Mountain and Brushy Mountain Associations. In 1924, The Reverend J. S. Johnson moved that a committee be appointed to confer with the Brushy Mountain Association Committee regarding the consolidation of the two Associations. The motion was seconded by The Reverend J. S. Elliott and the following people were

appointed as members of the committee: S. L. Blevins, R. L. Church, L. B. Myers, J. C. Kilby, and J. A. Gilliam. Since no record of the action of this committee has been found, it must be assumed that unfavorable reaction was met and no further action was taken.

During the last session of the third decade, J. A. Gilliam, Chairman of a committee called State of the Churches Committee, gave the following membership report:

- 1911 - 24 churches had a membership of 1466
- 1917 - 26 churches had a membership of 1876
- 1920 - 29 churches had a membership of 2017
- 1925 - 26 churches had a membership of 2821
- 1926 - 23 churches had a membership of 2558

Records seem to indicate that the third decade of the Stone Mountain Association was the most difficult one for the leaders of this organization. One of the major reasons for this difficulty was the problem of what to do with Mountain View Institute. Although the school was highly desirable and successful, nevertheless, financial problems plagued the Association. The fact that the State of North Carolina was organizing and operating elementary and high schools, tuition free, within the reach of most families, was not helping this situation. There were honorable and sincere men in the Association who began to say that the Baptist School at Hays, North Carolina, could not endure in face of the "free education" which was being offered by the State. This indeed was one of the most vexing problems facing the Association as the third decade came to a close.

The Fourth Decade of Progress (1927-1936)

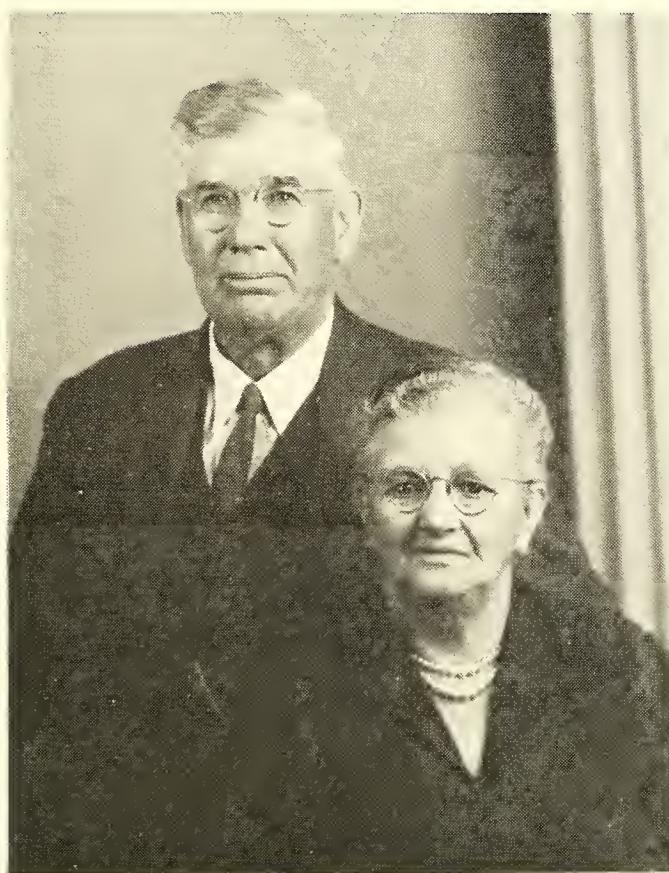
As the Stone Mountain Baptist Association opened its 31st Annual Session, this organization was wrestling with the problem of financing its Baptist School, Mountain View Institute. S. J. Honeycutt, principal of Mountain View Institute, in his last message to the Association, challenged the members when he said: "An educated person is worth more to the church and the State than the same person could be if he were not educated. Therefore, the church and the State should both be interested in education. They are. Hence, we have two systems of schools: One maintained by the State; the other, by the Church. The State undertakes to furnish elementary education for all the children. This is eminently right and proper. The State also furnishes higher education to a smaller percent, but the State cannot do the educational work of the Church anymore than the Church can do the work of the State. The State cannot meet the religious demands of the individual because it cannot teach religion. Man is a religious being and the education that does not meet the religious need is not complete.

If the faith that we, as Baptists, hold and preach is to be held and preached by coming generations, we must have schools that hold and teach. While the child is in the home, its religious needs can be supplied. But when the child goes away to school, the school must hold the same principles that the child holds if he is to develop spiritually as well as mentally.

Our Christian schools are guardians of our faith. We must fortify them with equipment and endowment and support them with our patronage in order that they may develop a highly cultivated and deeply spiritual people.

The greatest auxiliaries to our churches are our Baptist schools and colleges . . . We as an association should especially love, cherish, defend, and support our own Mountain View Institute. It has a great and glorious mission in our midst.

The Baptist Associations of this area do not realize what a priceless possession is theirs. The Lord, in His wisdom, has given this section almost entirely to the Baptists . . . A great opportunity is before us. Will we seize it by uniting our efforts to build in Mountain View Institute for northwestern North Carolina an institution that can demand and hold the respect of the whole State and that will glorify Jesus, the great Christian Teacher?"



Mr. & Mrs. James A. Gilliam

In spite of the pleas and labors of great Christian men, no way was found to save Mountain View Institute. One year later, in the spring of 1929, Mountain View Institute closed its doors forever.

All other programs of the Association continued to be supported and some progress was realized during this decade. However, the great depression was felt by the churches of this Association and this was reflected by a lack of adequate financial support during this period of time. Apparently the churches were not contributing sufficient funds to print the minutes as the following resolution suggests:

"Resolve that we advise all our churches to adopt some systematic plan in raising adequate funds to defray the expenses of printing the minutes."

During the fourth decade, the growth of the Association was quite restrained. In 1930, Liberty Grove withdrew from the Association in order to unite with the Brushy Mountain Association. However, Maple Grove Church was admitted to the Association in 1932. Thus, in terms of membership, there was no net gain or loss.

In 1935, the B.Y.P.U. was given a new name, hereafter known as the Baptist Training Union (B.T.U.). During this particular year, there seems

to have been a considerable emphasis on the B.T.U. A regional convention was held in North Wilkesboro and a complete slate of officers on the Associational level was elected. In addition, regional and State B.T.U. workers assisted individual officers in determining their responsibilities. However, the B.T.U. officers apparently did not report back to the Association in 1936, as there is no mention of this organization and its progress in the Associational minutes of this particular year.

During the lean years of the fourth decade, J. A. Gilliam was one of the leaders who not only held the Association together but also labored diligently to assure its progress. Mr. Gilliam was elected moderator of the Association in 1926, serving for nine consecutive years. Previously he had served as clerk and treasurer of the Association from 1921 through 1925. Again in 1941, Mr. Gilliam was elected moderator and served eight more consecutive years. In addition, he served many years as superintendent of the Stone Mountain Sunday School Convention.

James A. Gilliam, son of Charles Paten Gilliam and Mary Jane Wiles Gilliam, was born April 12, 1879, and died August 5, 1950. On August 23, 1903, he married Miss Eva Sebastian, daughter of Samuel and Polly Blackburn Sebastian, and to this union was born eight children, seven of whom are living in 1976. The oldest daughter, Miss Erie Gilliam, active in church and Associational work for many years, has furnished many records for this history. Mr. Gilliam was a rural mail carrier and farmer as well as a civic, religious and political leader in his community. He supported educational projects in and out of the Association and held many offices in the religious and educational organizations of this community.

In an effort to get greater participation in its activities, the Association appointed a new committee in 1931 called the Associational Promotional Committee. This was a cooperative endeavor recommended by the Southern Baptist Convention as an extended Sunday School emphasis. No doubt, the work of this committee was just what the title suggests — promotional in nature. It also seems reasonable to assume that it was not eminently successful as this committee was only recorded in the records of 1931, 1932, and 1933. The first Associational Promotional Committee was composed of:

J. A. Blevins, Chairman	A. B. Hayes
F. A. Dancy	John McGrady
J. A. Gilliam	A. C. Yale
H. E. Elledge	T. C. Elledge
Miss Beatrice Holbrook	Mrs. J. L. Gregory

As far as this Historical Committee has been able to determine, the final Promotional Committee was listed in the 1934 Minutes under the title of Every-Member Canvass Promotion Committee. No official report to the Association by this committee has been recorded; but from the addresses shown, it would seem to indicate that the moderator appointed at least one person from each church community to promote the work of the Association. The names and addresses of this committee are listed below:

Fletcher Hayes, North Wilkesboro, N.C.
Mrs. J. L. Gregory, Hays, N.C.
Miss Lexie Settle, Benham, N.C.
The Reverend A. F. Absher, Mertie, N.C.
The Reverend A. T. Sebastian, Dehart, N.C.
Mrs. L. M. Higgins, Miles, N.C.
H. M. Swaim, North Wilkesboro, N.C.
The Reverend H. A. Bullins, North Wilkesboro, N.C.
Arlie Myers, Hays, N.C.
W. C. Lyon, Traphill, N.C.
Lonnie Billings, Dockery, N.C.
J. C. Kilby, Reddies River, N.C.
J. H. Shumate, North Wilkesboro, N.C.
Mrs. Glenn Dancy, Hays, N.C.
Miss Clara Caudill, Hays, N.C.
The Reverend Gordon Prevette, Roaring River, N.C.
Mrs. T. M. Roope, Hays, N.C.
J. M. Parsons, Shoe, N.C.
J. W. Mayberry, Moxley, N.C.
L. C. Burchette, State Road, N.C.
Mrs. J. E. DeJournette, Thurmond, N.C.
W. M. Absher, Halls Mill, N.C.
The Reverend John Burcham, Lomax, N.C.
Paul Holbrook, Traphill, N.C.
Mrs. Ola Whittington, Reddies River, N.C.
W. M. Pruitt, New Life, N.C.

A man who exerted great influence on the Stone Mountain Association during, before, and after the fourth decade was The Reverend C. M. Caudill. During the early years of the Association, Mr. Caudill served as clerk and treasurer for three years. He became moderator of the Association in 1913, serving two

years. In 1919, he was again elected moderator and this time served four consecutive years. In 1937, he was elected a third time as moderator, serving four more years. He and his wife were staunch supporters of Mountain View Institute, and among their many contributions to the Baptist School was a most unusual one. In 1917 and a portion of 1918, Mr. and Mrs. Caudill provided food for all the male students in Mountain View Institute who were staying in the dormitory. According to Mr. C. B. Eller, who was one of the above students, the boys ate all their meals at Mr. Caudill's home for approximately one and one-half years. While there were only a dozen or so of these boys, nevertheless, free food and all the responsibilities that went with it must be considered a major contribution by Mr. and Mrs. Caudill to this Baptist school.

The Reverend Calvin Millard Caudill descended from a long line of outstanding religious leaders. His father, Elder John Jackson Caudill, a member of Piney Grove Baptist Church for many years, was a minister for about forty years. His grandfather, Daniel Caudill, was also a preacher in the Stone Mountain area; but his Christian service was rendered before the Stone Mountain Association came into being. His great grandfather was Elder David Caudill, who in turn was a son of Steven C. Caudill, the

immigrant. Calvin Millard Caudill was married to Lou Myers, daughter of George and Mary Staley Myers. This union was blessed with six children, three boys and three girls. One of the boys, Dr. R. Paul Caudill, served as pastor of the First Baptist Church in Augusta, Georgia. Later he became pastor of the First Baptist Church, Memphis, Tennessee. Dr. Caudill has great talent and spiritual insight. For a number of years he served as president of the World Council of Churches. Now retired, he is pastor of Traphill Church, making available his great talent and wisdom to the people of the Stone Mountain area.

As the fourth decade of the Stone Mountain Association comes to an end, it is difficult to evaluate its progress during this period of time. The table below provides some data that will enable readers to make their own judgment about the progress of their Association:



TABLE I—Church Membership, Etc., Stone Mtn. Association, Year Ending Sept., 1936

CHURCHES	Village, Town, City or County	When Constituted	Pastors and Postoffices	Days of Meeting	Members Reported Last Year	GAINS		LOSSES		Total Pres. Members	Weekly Prayer Meet.	Revivals During Yr.	Ob. Lord's Supper	Rec. State Bap. Paper				
						Baptisms	Letters	Statements	Restorations									
Baptist Home	Co.	1880	S. L. Blevins, Hays	4	126	3	—	—	—	—	—	127	—	1	1			
Bethel	Co.	1886	No pastor	2	136	1	—	—	—	2	—	—	138	—	1	1		
Benham	Co.	1917	Grant Cothren	3	93	3	1	—	—	2	—	—	91	—	1	1		
Chestnut Grove	Co.	1900	A. F. Absher, Reddies River	3	92	—	—	—	—	5	8	1	77	—	1	1		
Dehart	Co.	1915	Arthur Gambill, Absher	2	80	—	—	—	—	3	—	1	2	74	1	1		
Elk Spur	....	....	Not represented	—	—	—	—	—	—	—	—	—	—	—	—	—	
Flint Hill	Co.	1922	J. C. Shew, Roaring River	3	77	20	7	—	—	—	—	1	103	—	1	1		
Fairplains	V.	1902	A. E. Watts, Taylorsville	4	184	18	7	—	—	9	4	—	2	194	yes	2	1	
Haymeadow	Co.	1905	D. M. Dillard, Hays	3	153	4	2	1	1	7	—	3	1	150	—	1	1	
Knobbs	Co.	1906	J. S. Hinson, Jonesville	1 & 3	65	10	2	—	—	—	—	—	—	67	—	1	1	
Mountain Valley	Co.	1902	Glenn Huffman, Parsonville	2	82	—	—	—	—	2	—	—	1	79	yes	1	1	
Mountain View	V.	1918	H. A. Bullis, North Wilkesboro	1 & 3	109	9	4	—	—	2	—	—	—	120	yes	1	1	
Mount Pisgah	Co.	1789	L. B. Murray, State Road	1	142	—	—	—	—	5	5	17	1	114	—	1	1	
Mount Zion	Co.	1898	J. E. Hayes, North Wilkesboro	4	75	11	7	—	—	2	—	—	—	91	yes	1	1	
Maple Grove	Co.	1932	S. L. Blevins, Hays	1	80	9	1	—	—	2	—	—	—	88	yes	1	1	
New Light	Co.	1899	G. W. Pevette, Roaring River	2	117	7	1	—	—	—	—	—	—	125	—	1	1	
Oak Ridge	....	....	Not Represented	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Oak Grove	Co.	1904	Glenn Huffman, Parsonville	4	46	—	—	—	—	—	—	—	—	46	—	1	1	
Piney Grove	Co.	1884	L. E. Sparks, Moxley	4	157	7	2	—	—	—	1	—	—	2	162	—	1	1
Pleasant Ridge	Co.	1907	J. T. Murray, Winston-Salem	4	148	4	—	—	1	4	—	—	—	2	147	—	1	1
Roaring Gap	Co.	1907	Grant Cothren, Traphill	2	109	—	—	—	—	—	—	—	—	2	107	—	1	1
Rock Springs	Co.	1904	J. E. Hayes, North Wilkesboro	2	125	1	—	—	—	1	—	—	1	126	—	1	1	
Stony Ridge	Co.	1915	L. E. Sparks, Moxley	3	65	2	—	—	—	—	1	—	1	65	—	1	1	
Traphill	Co.	1888	J. W. Veatal, Jonesville	1 & 3	80	1	—	—	—	—	—	1	—	80	—	1	2	
Union	Co.	1911	J. E. Hayes, North Wilkesboro	3	98	—	—	—	—	1	1	—	—	96	—	1	1	
Walnut Grove	Co.	1868	T. E. Blevins, Dehart	1	197	8	1	—	—	1	8	—	—	197	—	1	1	

The Fifth Decade of Progress (1937-1946)

The fifth decade of the Stone Mountain Association was characterized by experienced and able leadership. C. M. Caudill served as moderator for the first four years, followed by J. A. Gilliam who finished out the decade. C. H. Colvard, A. C. Yale, and V. W. Luffman held the office of clerk and treasurer during this period of time. Mr. A. C. Yale began serving as an officer in the Association in 1929, serving seven consecutive years. Beginning in 1939, he served four more years as clerk and treasurer. A deacon of Maple Grove Church, Mr. A. C. Yale was a dedicated religious leader serving his church, his community, and his Association in many different ways. He was born to Jesse Yale and Fannie Spicer Yale on December 24, 1874, and died November 17, 1970.

Another prominent leader who continued his leadership into the fifth decade was C. H. Colvard. He began serving the Association as clerk and treasurer in 1912 and continued for eleven years in this capacity. He also served as superintendent of the Sunday School Convention. Mr. Colvard was born January 26, 1872, to Thomas Jefferson Colvard and Mary Ann Whittington Colvard; he died November 28, 1938. Mr. Colvard was married to Lizzie Vannoy and was blessed with a number of children, some of whom were prominent in Associational work.

Mr. V. W. Luffman was elected Clerk of the Association in 1943, and served in this capacity for six consecutive years. Mr. Luffman, in 1976, is living at State Road, North Carolina, and is the husband of Butrice Johnson Luffman who served the Association as missionary from 1954 to 1960. Both Mr. and Mrs. Luffman are dedicated Christians and the Association has been blessed with their services.

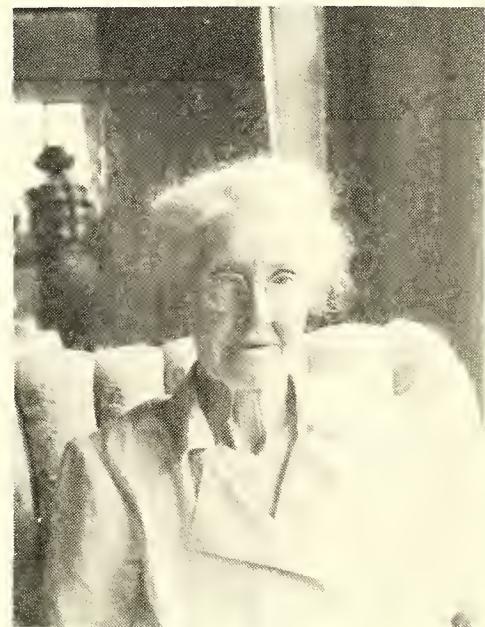
The Association continued to support all its programs during this decade. However, in 1941, J. A. Gilliam, who believed that more emphasis should be placed on ministerial relief, called for pledges from individuals for this purpose. The following individuals responded with pledges as indicated below:

Elder J. A. Blevins, Bethel Church	\$5.00
Elder S. L. Blevins, Maple Grove Church	5.00
Brother Frank Huffman, Union Church	5.00
Brother V. Winfrey Luffman, Pleasant Ridge Church	10.00
Brother C. C. Gambill, Maple Grove Church	5.00
Brother H. J. Spicer, Piney Grove Church	5.00
Brother R. C. Dancy, Mt. Zion Church	5.00
Brother J. V. Wallace, Fairplains Church	5.00
Brother J. R. Absher, Flint Hill Church	5.00

The final session of the fifth decade was also the Fiftieth Annual Session of the Association. Evidently, this was a very special occasion for the Association. A historical digest was prepared for this occasion and several people were recognized as having been present at the organizational meeting in 1897, held with New Covenant Church. Those honored as constitutional members included: Elder Grant Cothren, N. P. Myers, M. S. Walker, J. Young Brooks, and Miss Edith Lyon, the sole surviving member in 1976. Miss Lyon, a member of Piney Grove Church, is now living with her niece, Alice Billings, and she is ninety-seven years old at this writing.

Historical Digest - 1946

The Presbytery appointed by the Elkin Baptist Association, Elders C. F. Fields, J. W. Burchett, and S. E. Gentry, met with the church at New Covenant, Wilkes County, N.C. on Friday, November 19, 1897, and constituted the Stone Mountain Baptist Association. Eight churches — Dehart, Gap Hill, Mount Pisgah, New Covenant, New Light, Piney Grove, Traphill, and Walnut Grove — with a total membership of 592, entered into the constitution of the Association.



*Miss Edith Lyon
Sole Surviving Constitutional Member in 1977*

Year	No. of Chs.	Meeting Place	Moderator	Clerk	Missions	Pastors' Salaries	Bap- tisms	Mem- bers
1897	8	New Covenant	Rev. Callie Blevins	J. S. Kilby	\$ 6.00	\$		592
1898	11	Traphill	Rev. Callie Blevins	J. S. Kilby	84.70		29	650
1899	11	Piney Grove	Rev. Callie Blevins	J. S. Kilby	115.00		63	698
1900	12	New Light	J. S. Kilby	T. C. Myers	100.31		58	685
1901	11	Mount Zion	Rev. Callie Blevins	T. C. Myers	68.71		57	694
1902		Records not available						
1903	13	Dehart	Rev. Callie Blevins	T. C. Myers	24.40	81.31	37	570
1904	16	Traphill	Rev. Callie Blevins	T. C. Myers	32.99	50.00	77	621
1905	17	Laurel Fork	Rev. Callie Blevins	T. C. Myers	41.08		97	893
1906	18	Mount Carmel	Rev. Grant Cothren	T. C. Myers	127.84		92	1,002
1907	20	Mount Pisgah	Rev. Callie Blevins	C. M. Caudill	87.11		74	1,043
1908	22	Fairplains	Rev. Callie Blevins	C. M. Caudill	71.59		74	1,105
1909	22	Knobbs	J. S. Kilby	C. M. Caudill	48.14		79	1,075
1910	21	Riverside	C. M. Caudill	T. C. DeBorde	26.40	70.00	99	1,184
1911	24	Mount Zion	C. M. Caudill	W. H. Sebastian	35.40	136.00	98	1,477
1912	27	Traphill	C. M. Caudill	C. H. Colvard	27.45	158.15	149	1,646
1913	29	New Light	C. M. Caudill	C. H. Colvard	109.22	260.66	66	1,440
1914	30	Mountain View	C. M. Caudill	C. H. Colvard	205.32	382.70	159	1,934
1915	30	Pleasant Ridge	Rev. S. L. Blevins	C. H. Colvard	41.93	388.90	65	1,970
1916	29	Haymeadow	Rev. S. L. Blevins	J. S. Kilby	58.45	293.00	103	1,832
1917	29	Mount Pisgah	J. S. Kilby	C. H. Colvard	45.09		98	1,876
1918	30	Bethel	Rev. C. F. Fields	C. H. Colvard	1,395.65	639.60	122	2,126
1919	29	Roaring Gap	C. M. Caudill	C. H. Colvard	3,257.51	475.25	24	2,057
1920	29	Union	C. M. Caudill	C. H. Colvard	180.97	541.50	75	2,017
1921	29	Baptist Home	C. M. Caudill	J. A. Gilliam	412.63	998.96	188	2,210
1922	29	Mountain View	C. M. Caudill	J. A. Gilliam	307.97	1,004.25	134	2,308
1923	29	Benham	Rev. A. B. Hayes	J. A. Gilliam	1,366.83	1,143.45	161	2,162
1924	29	Walnut Grove	Rev. A. B. Hayes	J. A. Gilliam	1,806.35	1,159.46	117	2,314
1925	26	Traphill	Rev. S. L. Blevins	J. A. Gilliam	240.93	1,403.80	318	2,741
1926	27	Mount Zion	J. A. Gilliam	C. W. Wiles	509.00	1,268.30	91	2,493
1927	22	Liberty Grove	J. A. Gilliam	C. W. Wiles	233.66	1,145.67	64	2,555
1928	21	Dehart	J. A. Gilliam	C. W. Wiles	551.40	871.73	54	2,342
1929	22	Flint Hill	J. A. Gilliam	A. C. Yale	179.40	833.40	95	2,583
1930	23	Roaring Gap	J. A. Gilliam	A. C. Yale	549.06	1,133.35	156	2,763
1931	22	Haymeadow	J. A. Gilliam	A. C. Yale	42.80	751.04	109	2,510
1932	25	Stony Ridge	J. A. Gilliam	A. C. Yale	221.35	824.33	124	2,679
1933	26	Bethel	J. A. Gilliam	A. C. Yale	147.25	818.33	106	2,767
1934	26	Pleasant Ridge	J. A. Gilliam	A. C. Yale	185.39	1,065.07	101	2,932
1935	25	Maple Grove	C. C. Gambill	A. C. Yale	164.12	1,255.53	116	3,015
1936	26	Union	C. C. Gambill	C. H. Colvard	266.65	1,388.89	118	2,724
1937	26	Mount Zion	Rev. C. M. Caudill	C. H. Colvard	246.49	1,511.01	108	2,716
1938	25	Piney Grove	Rev. C. M. Caudill	C. H. Colvard	341.18	1,591.46	120	2,637
1939	25	Fairplains	Rev. C. M. Caudill	A. C. Yale	191.89	1,543.89	122	2,824
1940	25	Mountain Valley	Rev. C. M. Caudill	A. C. Yale	226.12	1,329.72	114	2,902
1941	25	Traphill	J. A. Gilliam	A. C. Yale	503.75	1,646.87	65	2,886
1942	25	Roaring Gap	J. A. Gilliam	A. C. Yale	529.18	2,156.62	103	2,755
1943	25	Stony Ridge	J. A. Gilliam	V. W. Luffman	1,018.19	2,440.03	69	2,703
1944	25	Benham	J. A. Gilliam	V. W. Luffman	1,266.30	2,378.73	62	2,721
1945	25	Mount Pisgah	J. A. Gilliam	V. W. Luffman	820.02	3,008.75	222	3,072
1946	25	New Light	J. A. Gilliam	V. W. Luffman	1,931.48	3,908.93	98	3,339

As the fiftieth annual session was a special occasion, all the Stone Mountain pastors who were present were recognized and they, along with other officials, are listed below:

Directory - 1946

Executive Committee

A. C. Yale, Hays, N.C.
D. V. Brown, North Wilkesboro
C. C. Gambill, North Wilkesboro

Lonnie Billings, Dockery
U. M. Myers, Hays

Committee on Arrangements

Rev. S. L. Blevins, Hays
John McGrady, North Wilkesboro
Frady F. Miller, North Wilkesboro

J. A. Gilliam, Hays
V. Winfrey Luffman, State Road

Pastors and Ordained Ministers

A. F. Absher, North Wilkesboro, Rt. 1
J. Z. Adams, Benham
B. H. Barker, Roaring River
Ernes Blevins, Hays
Hillery E. Blevins, Hays
J. A. Blevins, Hays
M. L. Blevins, Springfield
S. L. Blevins, Hays
T. E. Blevins, Abshers
John W. Brown, Traphill
Jimmie Bryant, North Wilkesboro, Rt. 1
Watson Bryant, North Wilkesboro, Rt. 1
Hubert Bullis, North Wilkesboro
John Burcham, Roaring River
Albert Byrd, North Wilkesboro
Willis Byrd, North Wilkesboro, Rt. 1
C. M. Caudill, Hays
S. T. Childress, Hays
Carl Cockerham, Roaring River
W. F. Cooper, Traphill
Grant Cothren, Traphill
G. W. Curry, Traphill

E. E. Douglas, McGrady
Roy Franklin, Hays
A. L. Gambill, Moxley
Uriah Hanks, Springfield
A. B. Hayes, Hays
J. E. Hayes, North Wilkesboro, Rt. 1
Wade Houck, Reddies River
J. G. Huffman, Parsonsille
Lester Johnson, Hays
John H. Kilby, Wilkesboro, Rt. 1
W. B. Luffman, North Wilkesboro, Rt. 2
J. F. Lyon, Traphill
O. B. Mayberry, North Wilkesboro
Clarence Miller, Hays
D. C. Miller, Hays
L. B. Murray, State Road
G. W. Prevette, Roaring River
Charlie Richardson, North Wilkesboro, Rt. 2
L. E. Sparks, Moxley
A. A. Staley, Wilbar
Banner Wyatt, North Wilkesboro
J. W. Yale, North Wilkesboro

Due to lack of space the delegates for the previous forty-nine annual sessions have not been listed. However, the Fiftieth Annual Session being a special occasion, the delegates in attendance are listed below:

Baptist Home - John McGrady, J. G. Kilby, I. F. Elledge
Benham - Cecil Barker, C. B. Settle, Clyde Tilley
Bethel - Millard Walker, Mack Rhoades, Millard Brown
Chestnut Grove - McKinley Absher, Rev. Wade Houck, Miss Goldie Shumate
Dehart - W. R. Handy, R. P. Miles, L. O. Handy
Elk Spur - John A. Royal, Kellie Royal, L. M. Higgins
Fairplains - Miss Rena Tugmam, Mrs. Mabel Cleary, Mrs. Idal Deal
Flint Hill - Russel Absher, Leure Blackburn, Wiley Clonch
Haymeadow - I. H. Sebastian, W. H. Sebastian, W. F. Alexander
Knobbs - Watson Cheek, C. S. Lyon, R. S. Dameron
Maple Grove - A. C. Yale, C. C. Gambill, J. A. Gilliam
Mount Pisgah - L. G. Billings, Sanford Prevette, Bruce Billings
Mount Zion - R. C. Dancy, N. M. Johnson, L. W. Shumate
Mountain Valley - J. C. Kilby, J. H. Adams, T. H. Kilby
Mountain View - C. E. Billings, Raner Wiles, Burleson Elledge
New Light - Clifton Prevette, W. E. Parks, Boss Blackburn
Oak Grove - Noah Griffin, J. M. Parsons, Mrs. S. E. Owens
Piney Grove - H. J. Spicer, Joncie Cleary, W. F. Bowers
Pleasant Ridge - V. Winfrey Luffman, Ples Hanes, B. W. Carter
Roaring Gap - W. R. DeJournette, H. H. Warren, M. C. Royal
Rock Springs - A. V. Hall, W. M. Absher, F. P. Taylor
Stony Ridge - G. B. Crabbe, Sanky Wiles, C. W. Billings
Traphill - Von Pruitt, Claud Brown, Mrs. Hattie Brown
Union - Hamp Taylor, Guy Sheets, J. J. South
Walnut Grove - E. H. Blevins, W. M. Pruitt, Major Caudill

The moderator closed this historic meeting with the following benediction:

“May the Lord keep us and bless us and
make His face to shine on us in this life and
may we praise Him together around His
throne in some glad tomorrow.”

The Sixth Decade of Progress (1947-1956)

The beginning of the sixth decade was also the beginning of the second half of the first century of the Stone Mountain Association. Progress during this ten-year period not only continued but was also substantial. The Association continued to support the following programs: Pastor and Church Relations, Christian Education, Baptist Orphanages, Old Ministers Relief, W.M.U., Baptist Hospital, Sunday Schools, and Baptist Training Union. Progress in all of these programs seems to have been continuous although the B.T.U. did not report a great deal of progress until 1956. The records for this particular year indicate that eleven churches had active Training Unions with memberships ranging from 27 at Traphill to 121 at Benham Church. The 1953 and 1954 associational minutes showed only 5 churches with active unions. Perhaps faulty record reporting by the churches would account for this apparent discrepancy. Notice is here taken that, with the exception of what is found in various tables of information, the B.T.U. Program during the sixth decade was not mentioned in the associational records after 1948. The lack of an associational director might account for these inconclusive records.

The sixth decade saw the beginning of the first associational missionary as we know him today. A committee composed of Evan Colvard, the Rev. Edd Hayes, C.C. Blevins, the Rev. Glenn Huffman, and C.C. Gambill had previously been appointed to investigate the feasibility of employing a full-time associational worker. Here is their recommendation made in 1949:

“We, the committee on Associational Worker, recommend that the Stone Mountain Association go on record approving an associational worker in cooperation with the State Mission Board. We further recommend that if a qualified person in our midst can be found that he be offered the place, and that the association appoint a committee and authorize it to represent the association in selecting and employing a worker.”

The Rev. Minter Blevins was subsequently selected to fill this post and details of this program can be found in Section III of this history.

The Rev. Minter L. Blevins, son of William Franklin and Theodosia Blevins, was born December 9, 1898, and is still active although officially retired, in the work of the ministry. He was married to Pearl Handy, daughter of Freeland and Mary Myers Handy, on February 24, 1926. Following sixteen years as an employee of the United States Postal Service in Winston-Salem, Mr. Blevins turned to a more satisfying work, full-time Christian service. Mr. Blevins was ordained as a minister of the Gospel at Walnut Grove Church in 1943, by a presbytery composed of his uncle, the Rev. T. E. Blevins; two of his brothers, the Rev. Ernest Blevins and the Rev. Hilary Blevins; and two neighbors, the Rev. Uriah Hanks and Elder Guy Brooks. He has served many churches in the Stone Mountain Association, some of which were Dehart, Benham, Oak Ridge, Roaring Gap, Mountain View, and Walnut Grove. He has also served churches outside the Stone Mountain Association and has been a revival crusader in seven different associations. Mr. Blevins was educated at the Business College in Newman, Georgia, Piedmont Bible College in Winston-Salem, and Fruitland Baptist Bible Institute in Hendersonville, North Carolina. While living in Winston-Salem, he helped to organize Woodland Baptist Church and served this church both as a Sunday School teacher and a deacon.

Needless to say, M. L. Blevins has the love and respect of the multitudes. His dedication and selfless commitment to the work of the Lord in this area has widened his influence throughout the state. Young ministers turn to him for counsel. His motto says it all: “I had rather be criticized for doing right than to be praised for doing wrong. To God be the Glory.”

The official duties of the Associational missionary, M. L. Blevins, came to an end in 1953. With reluctance and deep humility, he resigned and was replaced by Mrs. Winfrey Luffman who continued to serve throughout the rest of the decade. Quite like her predecessor, Mrs. Luffman was a dedicated Christian and pursued her duties diligently and systematically. Details of her contributions as a missions worker are detailed in Section III.



Rev. M. L. Blevins

In 1955, the Association paid tribute to N. P. Myers, age 79, and M. S. Walker, age 82, laymen of Hays, North Carolina. Both of these men were constitutional members of the Association and were the only living persons known to the Association who were present at the organizational meeting in 1897. Although not recognized for unusual leadership activities, they were both portrayed as men of wisdom, integrity, and dedication and were the type of men whose dedication assured the success of the Association. The qualities of these dedicated Christians caused the Association to express "a feeling of just pride in these two Godly men who have set a wonderful example for the younger members to follow."

Mr. N. P. Myers (Noah Pedro) was one of the leading citizens of the Hays Community. Born September 5, 1875, to Elder W. W. (William Walter) and Mary Johnson Myers, he lived a long, useful, and exemplary life. He was a community and church leader as well as an active member of the Stone Mountain Association. According to his daughter, Mrs. Dafna McNeil, he attended the Stone Mountain Association sixty-two consecutive years, never missing a meeting until his health failed him. Mr. Myers, who at that time was one of the two last surviving constitutional members of the Stone Mountain Association, died September 28, 1962, at the age of 87.

Mr. Millard S. Walker, the other constitutional member who was honored by the Association in 1955, was a son of James H. and Nancy Wood Walker and a grandson of Robert and Diana S. Walker. He was born June 20, 1872, and died April 9, 1961. He was also a gentleman of honor and integrity and one of the outstanding supporters of the Stone Mountain Association. Like Mr. Pedro Myers, he was always present and supportive of its many programs. Unless providentially hindered, Mr. Walker's presence at the associational meetings was conspicuous by his actions in support of the many associational activities. Mr. Walker was a community leader as well as a religious leader. He became active in new Covenant Baptist Church but later moved his membership to Bethel Baptist Church where he served as a deacon the remainder of his life.

The sixth decade was characterized by the frequent change of the Association's major offices. J. A. Gilliam continued to serve as moderator through 1948, being replaced by Glenn Dancy, who served three years. C. C. Blevins, son of the Rev. J. A. Blevins, became moderator in 1952, and he also served three consecutive years. The Rev. M. L. Blevins finished out the decade by serving as moderator in 1955 and 1956. V. W. Luffman, Jasper Chipman, and Odell Whittington each served as clerk during this period of time. In 1955 the responsibilities of the office of clerk-treasurer were separated and the Rev. Bill Pruitt became the first treasurer of the Association, serving two years in this capacity.

Another program of note came into existence in 1955 — The Vacation Bible School. This was a direct outgrowth of the work of the associational missionary and more information about it will be found in Section III.

For many decades the Association has been interested in the welfare of its aged ministers. In 1956, the Rev. Roy Franklin presented a retirement plan for the ministers of the Association. It was a contributory annuity plan administered by the denomination and was designed to provide a living income for the minister in his old age, or to assist him at an earlier date should he become disabled. This program was approved by the Association and was subsequently adopted by many churches in the Association.

On the basis of existing records, this committee is convinced that the sixth decade was one of substantial progress. Individual membership rose from 3,437 in 1947 to 4,571 ten years later. The Associational budget, as shown by the minutes, increased from approximately one hundred dollars per year in 1947 to approximately twenty-three hundred dollars in 1956, the last year of the decade.

For purposes of interest, information, and comparison, a summary table of the Associational churches is presented below:



N. P. Myers



Millard S. Walker

SUMMARY TABLE — 1956

CHURCHES	Location R. V. T. C	Year Organized	Ser. Indicate 1-2-3-4	PASTORS AND ADDRESSES												Total Gifts For All Purposes	Total Mission Expenditures	Pastor's Annual Salary
				Baptisms	Additions by Letter	Total Membership (Inc. Non-Resident)	S. S. Enrollment (Inc. Mission Schools)	Vacation Bible School Enrollment	Training Union En'l.	W.M.U. Enrollment	Brotherhood En'l.	Total Value Church Property (including Pastor's Home)						
Baptist Home	R	1880	4	Harvey White, Rt. 1, North Wilkesboro	15	2	313	322	109	111	22	50,000	.....	533	1,730		
Benham	R	1917	2	M. L. Blevins, Hays	6	1	223	206	.....	121	.....	.....	3,295	220	564		
Bethel	R	.....	1	Albert Pruitt, Rt. 1, North Wilkesboro	6	6	164	129	90	.....	.....	15,000	.....	120	1,041		
Chestnut Grove	R	1900	1	.....	3	.....	96	81	61	.....	.....	4,000	.....	333	.....		
Dehart	R	1879	2	Milo Huie, Winston-Salem	3	1	147	55	.....	.....	.....	2,000	.....	.....	90		
Elkspur	R	1900	1	Harrison Barker, Roaring River	.....	.....	62	30	.....	.....	.....	4,000	461	23	86		
Fairplains	V	1902	3	Wayne Hendren, Wilkesboro	20	3	487	321	.....	59	6	.....	11,012	755	1,900		
Flint Hill	R	1912	4	Ernest Blevins, Hays	2	2	198	170	.....	.....	.....	.....	1,096	10	358		
Haymeadow	R	1905	2	Dean Dillard, McGrady	3	.....	190	95	90	.....	.....	6,000	.....	231	400		
Knobbs	R	1906	4	Leroy Luffman, Elkin	1	1	137	144	90	74	.....	10,000	777	96	268		
Maple Grove	R	1932	1	Roy Franklin, Hays	3	9	210	169	124	14	15	15,000	6,403	700	3,707		
Mount Pisgah	R	1879	1	Ernest Blevins, Hays, Rt. 1	.....	.....	106	138	.....	.....	.....	2,000	1,703	56	345		
Mount Zion	R	1898	2	Watson Bryant, Rt. 1, North Wilkesboro	1	66	33	.....	.....	.....	.....	3,000	.....	16	180		
Mountain Valley	R	1902	2	Hunter Church, Rt. 1, North Wilkesboro	12	1	148	113	54	54	.....	3,500	1,404	87	491		
Mountain View	V	1912	4	M. L. Blevins, Hays	4	5	140	191	109	.....	.....	2,500	5,063	348	1,320		
New Light	R	.....	1	Hillery Blevins, Hays	.....	2	135	85	.....	.....	.....	.....	78	250			
Oak Grove	R	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Oak Ridge	R	1911	2	Bill Pruitt, Hays	3	.....	244	140	.....	.....	.....	8,000	1,109	50	408		
Piney Grove	R	.....	1	Ernest Blevins, Hays	.....	.....	116	59	49	.....	.....	.....	2,000	14	100		
Pleasant Ridge	R	1907	2	J. L. Powers, Elkin	9	10	227	174	84	104	38	35,000	6,353	710	880			
Pleasant View	R	1944	4	W. H. Caldwell, North Wilkesboro	.....	.....	217	218	102	.....	.....	.....	3,625	367	1,400		
Roaring Gap	R	1905	3	Hillery Blevins, Hays	.....	.....	194	116	69	54	25	30,000	4,593	149	691		
Rock Springs	R	1904	2	Richard Byrd, Rt. 1, North Wilkesboro	12	2	150	111	45	78	.....	8,000	3,200	52	195		
Stony Ridge	R	.....	1	L. E. Sparks, Traphill	.....	1	112	80	.....	72	.....	5,000	.....	111	250		
Traphill	V	1887	2	H. L. Martin, Elkin	9	2	77	60	117	27	17	2,000	1,758	76	319			
Union	R	1911	3	A. W. Eller, Purlear	17	2	205	123	57	41	.....	18,000	2,044	212	360		
Walnut Grove	R	1902	2	Bill Pruitt, Hays	2	.....	207	41	30	.....	.....	3,000	776	38	250		

The Seventh Decade of Progress (1957-1966)

A spirit of harmony and fellowship prevailed among the churches during the seventh decade in spite of the economic problem that confronted the Association. In fact, expansion was the order of business. Emphasis was placed on greater dedication and this resulted in expanded activities within the Association.

The Music Department of the Stone Mountain Association came into being in 1957. Although a narrative report was not filed with the Association for this date, the minutes reveal that officers for a music department were elected for the first time, and they are listed below:

Director - V. Winfrey Luffman
Pastor-Advisor - The Rev. James E. Revis
Director of Instrumental Activities - Brent Gregory
Director of Training - Vernon Woodruff
Director of Congregational Activities - C. C. Blevins
Director of Graded Choir Activities - Mrs. Ruth Wells
Director of Publicity - Burr Hutchinson

The following year the director, Mr. Luffman, reported that the music department was organized on October 14, 1957, at Mountain View Church. Walter Jacobs, Minister of Music in the Front Street Baptist Church in Statesville, led in the organization. Mr. Luffman also reported that during the same year a Carol Sing was held at Baptist Home Church and that a "Hymn Sing" was held at Fairplains Church. The following year, 1959, Paul Gregory was elected Associational Director of Music in which position he functioned for the rest of the decade. More details concerning the music program can be found in Section IV.

In general the attendance of the churches during the seventh decade was excellent. One exception was Oak Grove Church. In 1959, the moderator appointed a committee to visit this church and to report its findings to the Association at its next session. This committee, composed of Bruce Dearman, Trelia Kilby, and Odell Whittington reported in 1960 that, "Many members have died and many more moved away, and it no longer functioned as a Baptist church." The Association subsequently terminated its membership.

Offsetting the above loss in membership, the Association, in 1958, received Center Baptist Church into fellowship. For many years previously, Center Church was a member of the Primitive Baptist Association.

For sixty-two years, the Association followed the policy of installing its officers immediately upon their election. For the most part, this procedure made it necessary for all new officers to function without the benefit of planning and training. In its wisdom, the Association, in 1959, changed this policy to permit all officers to be installed at the end of the Annual Meeting.

The Stone Mountain Association's Constitution was adopted in 1897 at its organizational meeting, and no changes were made in it during the first sixty-three years of its existence. However, in 1959, a committee composed of The Rev. James E. Revis, the Rev. Dwight Gray, and C. C. Blevins was authorized to revise the Constitution. At the next Annual Session this committee presented a new Constitution which was subsequently adopted by the Association. The Rules of Order and Articles of Faith were unchanged.

The Executive Committee, in 1960, not only recommended the Constitutional change, but also recommended "That a systematic way of spending Associational funds be devised so that all churches and individual members would know how and in what quantity funds were spent". The Executive Committee, therefore, approved a three-man sub-committee to devise an appropriate budget to be presented to the Association. This committee, composed of Troy L. Perry, Paul W. Gregory, and C. M. Royall, subsequently presented to the Association a proposed budget which was adopted. The first budget of the Stone Mountain Association is included in the report of the Budget Committee which is shown below.

PROPOSED BUDGET FOR THE STONE MOUNTAIN BAPTIST ASSOCIATION FOR 1960-61

Anticipated Expenditures:

Missionary's Salary	\$2,280.00
Missionary's car allowance	240.00
Associational office supplies	60.00
Associational minutes (printing, etc.)	260.00
Convention & conference expenses for Association Missionary	50.00
Telephone	36.00
Associational Sunday School	75.00
Associational Training Union	75.00
Associational Woman's Missionary Union	75.00

Associational Brotherhood	75.00
Associational Music Department	75.00
Associational Ministers' Conference	50.00
Associational Clerk's salary and expenses	50.00
Associational Treasurer's supplies	25.00
Associational Moderator's expenses	50.00
Miscellaneous expenses	<u>100.00</u>

Total estimated budget \$3,576.00

Less expected amount to be received from Baptist State Convention
on Missionary's salary 1,080.00

Total amount to be contributed by churches of the Association \$2,496.00

The committee is aware of the excellent job being done by many churches in the Association in support of our associational work. However, since the Association is formed to serve all churches, this committee respectfully suggests that all churches contribute to its support. Furthermore, it is suggested that a contribution of \$1.00 per resident member be an absolute minimum for each church and that many churches will want to do more. If the suggested \$1.00 seems too much per resident member, call your church in conference and adopt a lower per capita rate and you will be happy in support of the Budget.

Respectfully submitted,
Troy L. Perry
Paul W. Gregory
C. M. Royall

Another new program came into existence in 1960 — The Brotherhood. Mrs. Winfrey Luffman, Associational Missionary, was authorized to organize the Brotherhood on an Associational level. This was accomplished as Mr. J. C. Walker, Associational Brotherhood President, reported in 1961 that there were five Brotherhoods and two R. A. organizations in the Association. The organizational meeting was held at Center Church. More information about this program can be found in Section III.

Another change in the meeting places took place in 1962. Beginning with this date, the Annual Meetings were held with three individual churches rather than two as had been the custom for the last several years. On this date the Stone Mountain Association was held with Roaring Gap Church on September 21, for the day session; with Fairplains Church on the same date for the night session; and with Mountain Valley Church for the third session. This policy continued throughout this decade.

The Association continued to make progress throughout the seventh decade and one of the reasons was its strong leadership. One of the strong leaders was Mrs. Belva Gregory, who in 1961, answered the call of the Association for her services as its missionary. Accepting this call, she served in this capacity for two years; and much growth among the churches took place during this period of time. Endowed with a good education, sound religious training, thorough knowledge of the churches, and a host of talents spearheaded by great dedication, Mrs. Gregory contributed many noticeable concepts which greatly benefited the churches of this area.

The birth date of Mrs. Gregory as recorded shows she was born September 13, 1899. She is a daughter of The Reverend J. A. and Rhoda Blevins who were residing in Wilkes County when Belva was born. The Rev. J. A. Blevins was another one of the preaching sons of Elder Calloway Blevins, one of the founders of the Stone Mountain Association. Belva's mother was a daughter of Elisha and Nancy Adams Blevins. While Mrs. Gregory was a child, this family moved to Virginia, near the present town of Konnarock; and it was here that she attended the public schools. At the age of twelve or thirteen, her family moved back to Wilkes County making it possible for her to attend the Association's own school, Mountain View Baptist Institute. It was here that she received a high school education, graduating in the spring of 1919. It was also here that she met the man, James Lester Gregory, a native of Wilkes County, whom she later married. In the fall of 1919, Belva began her teaching career as a Primary teacher in the Round Mountain Elementary School. Although



Mrs. Belva Gregory

successful in her first teaching assignment, she declined to teach the next school year and accepted a position in Springfield, Ohio, during the spring of 1920. Here on July 20 of this year, she married one of her high school admirers, James Lester Gregory, son of John F. and Mary Lou Shepherd Gregory. Shortly thereafter, this couple came back to Wilkes County where they both resumed their teaching careers.

Both Mr. and Mrs. Gregory were educated at Lenoir Rhyne College and Appalachian State Teachers College where they received their teaching credentials and pedagogical expertise. Mrs. Gregory taught school in Wilkes County for more than forty years and her husband also taught in Wilkes County until death claimed him in 1945. This couple was blessed with two children, Don and Sherrill. Don is living in 1976. Belva is still active in church work which she began in 1913, when she was the first person baptized into the fellowship of Mountain View Baptist Church of Hays, North Carolina. It was following her retirement from a successful career in teaching that she accepted the position of Superintendent of Missions in the Stone Mountain Association.

The membership of the Association was increased in 1963, when Piney Ridge, a newly organized church in the Stone Mountain area, was admitted. The pastor of this church, the Reverend Ralph Miller, requested the membership and he was duly seated as an official representative of Piney Ridge Church.

The Association continued to be plagued by the lack of adequate funds. A proposal to alleviate this problem was made in 1963. From the floor of the Annual Meeting came the suggestion that the Elkin Association be contacted concerning the feasibility of combining the mission programs of the two Associations into one.

Both Associations gave much thought to this proposal. However, on October 18, 1964, the Executive Committee of the Stone Mountain Association rejected the proposal and decided upon the recommendation of the membership to continue the Associational Mission Program on a fulltime basis.

Another action taken by the Association at its Annual Session in 1964, was the adoption of a constitutional amendment. This amendment stated:

"The Executive Committee of the Stone Mountain Association shall be made up of the Associational officers and that each church shall be represented on the Executive Committee by her pastor and one member to be elected by the church."

Perhaps additional proof of the harmony, fellowship, and maturity of the Association manifested itself as the result of a tragic event that occurred on December 9, 1964. On this date the home of the Rev. Bill L. Pruitt, Associational Missionary, burned, destroying all worldly goods he possessed, along with many records of the Association and some associational equipment. On the surface it would seem that this was a hindrance to the progress of the Association. In reality, it may have been a blessing to the Association as it provided an opportunity for churches and individual Christians to demonstrate in a positive way their love for Mr. Pruitt and his family and the work he was promoting. At a household shower given for this family, all thirty churches of the Association participated. In addition, many individual Christians remembered this family in various ways. In a special report made to the Association, the treasurer listed specific amounts of money that were donated to the Pruitt family by churches of the Association; and this report is listed below:

Baptist Home	\$40.00	Mountain View	50.00
Benham	75.00	New Light #1	84.58
Center	63.25	Oak Ridge	60.03
Dehart	4.00	Pleasant View	26.00
Fairplains	146.00	Roaring Gap	36.25
Knobbs	10.00	Rock Springs	69.80
Mountain Valley	32.50	Traphill	65.00
		Walnut Grove	142.00

As a result of the above action, the work of the Associational Missionary continued without any great amount of interruption. Indeed, the fire was tragic; but "man's extremity is God's opportunity."

In 1966, twenty-nine of the thirty Associational churches were represented by their messengers at the Annual Session of the Association. All were represented except Flint Hill which sent a letter requesting permission to withdraw from the Association. Thus the Association moved into the final decade of its progress with a membership of twenty-nine churches and more than 5000 individual members.

The seventh decade was obviously a time of progress in the Association. Certainly the leadership contributed substantially to this progress. Odell Whittington, Major Caudill, Troy Huskey, Homer Greene, M. L. Blevins, and Tommy Privette each served one or more years as moderator during this decade. At the same time, the position of clerk was filled by Bill Pruitt, C. B. Settle, S. B. Absher and Mrs. Ray Parsons. Those serving as treasurer during this period of time were Trelia Kilby, who served two years and C. M. Royal who served eight years. While they guided the destiny of the Association, there were hundreds of people serving behind the scenes in important roles; and they contributed very substantially to the progress of this organization.

One very noticeable improvement in the Associational work during the seventh decade was the quality of the Associational Minutes. While quantity does not always denote quality, nevertheless, these Minutes do reflect more accurately the tenor and accomplishment of the Association. They include more reports necessitated by the expanded programs of the Association. In addition, the reports are more substantive and more informative. The following Associational Directory for 1966 reflects the depth of the associational work during the seventh decade:

ASSOCIATIONAL DIRECTORY 1965-66

General Officers

Moderator Rev. Tommy Privette, Rt. 1, North Wilkesboro
Vice-Moderator Rev. Bobby Elledge, Rt. 1, Box 413A,
North Wilkesboro, N.C.

Moderator Rev. Tommy Privette, Rt. 1, North Wilkesboro
Vice-Moderator Rev. Bobby Elledge, Rt. 1, Box 413A, North Wilkesboro
Clerk Mrs. Ray Parsons, Rt. 1, Box 266, North Wilkesboro
Treasurer C. M. Royal, Thurmond
Superintendent of Missions Rev. Bill L. Pruitt, Hays

Heads of the Organizations

Minister's Conference	Rev. D. R. Kerley, Rt. 1, North Wilkesboro
Sunday School	George Elledge, Rt. 1, North Wilkesboro
Training Union	Floyd Coffey, Rt. 1, North Wilkesboro
Music	P. W. Gregory, Hays
W. M. U.	Mrs. Bill Pruitt, Hays
Brotherhood	
General Board	Cox Blevins, Rt. 1, North Wilkesboro

Executive Committee

The Executive Committee is made up of the General Officers, Heads of the Organizations, all Pastors, and one member from each church.

Nominating Committee

Rev. Homer F. Greene	Route 2, Elkin
J. C. Walker	Rt. 2, North Wilkesboro
Rev. Clarence Brown	Rt. 1, North Wilkesboro

Committee of Arrangements

C. B. Settle	Route 2, Elkin
Edwin DeJournette	Traphill
Mrs. Edith Pruitt	Traphill
Harold Snow	Thurmond
Clifton Prevette	Roaring River

Time, Place and Preacher

Rev. Raymond White	79 Sparta Road, North Wilkesboro
Rev. Ralph Kerley	Route 1, North Wilkesboro
Rev. Roy Franklin	175 Sparta Road, North Wilkesboro

Committee on Resolutions

Rev. Fred Joines	Route 1, North Wilkesboro
Rev. Clarence Brown	Route 1, North Wilkesboro

Program Committee for 1967

Rev. Ralph Kerley, Gwyn Caudill, Rev. W. H. Caldwell, Troy Perry, and
Rev. Fred Joines.

Hospital Representative

Rev. Fred Joines	Route 1, North Wilkesboro
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Home of the Aging Representative

Odell Whittington	Wilbar
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Children's Homes Representative

Rev. Lester Johnson	Hays
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Associational Sunday School Officers

Superintendent	George T. Elledge, Rt. 1, North Wilkesboro 28659
Superintendent of Training	Ray Brown, Hays 28635
Superintendent of Enlargement and Evangelism	Rev. Homer F. Greene Rt. 2, Box 247, Elkin

Superintendent of Vacation Bible School	Rev. Bobby Elledge Rt. 1, Box 413-A, North Wilkesboro 28659
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Secretary	Bobby D. Rhodes, Rt. 1, North Wilkesboro 28659
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(Department Superintendents)

Cradle Roll	
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Nursery	Mrs. Ray Parsons, Rt. 1, N. Wilkesboro 28659
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Beginner	Mrs. C. C. Blevins, Legion Drive, N. Wilkesboro 28659
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Primary	Mrs. Clarence Brown, Rt. 1, N. Wilkesboro 28659
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Junior	
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Intermediate	Jerry Handy, Rt. 1, N. Wilkesboro 28659
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Young People	Rv. Ivan Dameron, Rt. 2, N. Wilkesboro 28659
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Adult	C. M. Royal, Thermond 28683
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Extension Barney Cleary, Rt. 1, N. Wilkesboro 28659
(Group Superintendents)
Group 1 Odel Whittington Wilbar 28696
Group 2 Vernon Woodruff Hays 28635
Group 3 Rev. G. B. Crabbe Rt. 1, Traphill 28685

Training Union Officers

Director Floyd Coffey, Rt. 1, Box 456, N. Wilkesboro 28659
Associate Director Homer Shepherd, Rt. 1, Roaring River 28669
Secretary Brady Cheek, Rt. 1, Roaring River 28669
Chorister Rev. B. C. Owenby, Hays 28635
Pianist Miss Betty Prevette, Rt. 1, Roaring River 28669
Pastor Advisor Rev. D. R. Kerley, Rt. 1, N. Wilkesboro 28659
Attendance Leader Paul Coffey, Hays 28635
Adult Leader Lawrence Shumate, RFD, N. Wilkesboro 28659
Young People's Leader Rev. Clarence Brown, Rt. 1, N. Wilkesboro 28659
Intermediate Leader C. W. Barker, Hays 28635
Junior Leader Mrs. B. C. Owenby, Hays 28635
Primary Leader Miss Sylvia Haynes, McGrady 28649
Beginner Leader Miss Peggie Felts, Rt. 1, N. Wilkesboro 28659
Nursery Leader Mrs. Wayne Dancy, Rt. 1, N. Wilkesboro 28659

Associational WMU Officers for 1966-1967

President Mrs. Bill Pruitt, Box 51A, Hays
Vice-President Mrs. Commie Hayes, Hays
YWA Director Mrs. Clifton Gambill, Rt. 1, N. Wilkesboro
GA Director Mrs. Russell McLean, Sunset Drive, N. Wilkesboro
Sunbeam Band Director Mrs. C. C. Blevins, Legion Drive, N. Wilkesboro
Director of Prayer Mrs. Cecil Brown, Rt. 4, N. Wilkesboro
Director of Mission Study .. Mrs. Blanche Privette, Rt. 1, N. Wilkesboro
Director of Stewardship Mrs. Ralph Kerley, Rt. 1, N. Wilkesboro
Director of Community Missions Mrs. B. C. Owenby, Hays

Minister's Conference

President Rev. D. R. Kerley, Rt. 1, N. Wilkesboro 28659
Vice-President Rev. Fred Joines, Rt. 1, N. Wilkesboro 28659
Secretary Rev. Ivan Dameron, Rt. 2, N. Wilkesboro 28659
Chairman of Evangelism Rev. Homer F. Greene, Rt. 2, Elkin 28621
Program Committee Rev. B. C. Owenby, Chairman, Hays 28635
Rev. Tommy Privette, Rt. 1, N. Wilkesboro 28659
Rev. Reid Keiger, Rt. 1, N. Wilkesboro 28659

Associational Music Council

P. W. Gregory, Director Hays 28635
Troy Huskey Rt. 1, N. Wilkesboro 28659
Burr Hutchinson 140 Oakland Drive, Elkin 28621
Mrs. Ruth Walls Rt. 2, N. Wilkesboro 28659
Mrs. Carroll Dancy Hays 28635
Rev. Reid Keiger Rt. 1, N. Wilkesboro 28659
Mrs. Frances Rosselle Hays 28635
Mrs. Patty Handy Rt. 1, N. Wilkesboro 28659
Mrs. Essie Hayes Hays 28635

LIST OF MESSENGERS

BAPTIST HOME—Jim Kilby, Fritz Grasmehr
BENHAM—Iris Byrd, Johnny Jackson, Cletus Settle

BETHEL—Not Represented

CENTER—Gwyn Gambill, Mrs. Ralph Kerley, Mrs. Austin Reynolds

CHESTNUT GROVE—Donald McClury, McKinley Absher, Charlie Brown

DEHART—Dean Rhoades, Rachel Rhoades, Vesta Porter

ELK SPUR—Not Represented

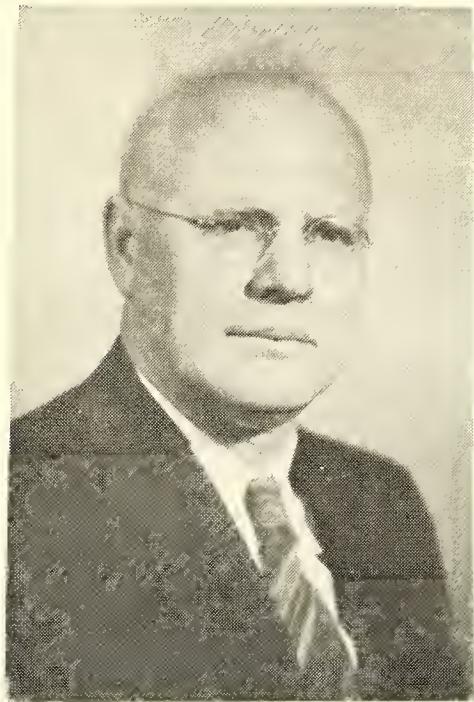
FAIRPLAINS—Mack Hollar, Joe Adams, Everette Felts

FLINT HILL—Not Represented
HAYMEADOW—Jim Rhoades, Julius Blevins, Clifton Dillard
KNOBBS—Link Spicer, R. S. Dameron, Brady Cheek
MAPLE GROVE—C. C. Blevins, Nona Blevins, Dessie Dancy
MOUNT PISGAH—C. A. Absher, L. G. Billings, Dale Gambill
MOUNT ZION—Cyrus Shumate, Mrs. Paul Shumate, Mrs. J. C. McGuire
MOUNTAIN VALLEY—Gordon Foster, Grant Sebastian, Lois Faw
MOUNTAIN VIEW—Vernon Woodruff, Eldon Woodruff, Mrs. Lemon
Watkins
NEW LIGHT NO. 1—Mrs. Judy Anderson, Mrs. George Smith, Clifton
Prevette
NEW LIGHT NO. 2—Not Represented
OAK RIDGE—Ray Brown, Ralph Johnson, Paul Shumate
PINE VIEW—J. P. Adams, Mrs. D. A. Sebastian, Mrs. Norma Faw
PINEY GROVE—Claude Bowers, H. Y. Hutchison, J. W. Mayberry
PINEY RIDGE—Not Represented
PLEASANT RIDGE—B. W. Carter, Mrs. Winfrey Luffman, Mrs. Pat Greene
PLEASANT VIEW—Rev. E. D. Burchette, W. P. Bell, Barnie Crabb
ROARING GAP—Richard Blackburn, Gilmer Pardue, Roy Baker
ROCK SPRINGS—Mrs. Van Wyatt, Mrs. Montie Reeves, Mrs. Henry Hall
STONY RIDGE—Ford Cothren, Elbert Billings, Marvin Billings
TRAPHILL—Mrs. Robert C. Pruitt, Mrs. Leon Holbrook, Mac Warren
UNION—Carmel Bumgarner, Nancy Bumgarner, Bobby Bowlin
WALNUT GROVE—Gary Handy, Mrs. Gary Handy, M. C. Handy

Another reason for the success of the Stone Mountain Association during the seventh decade was the influence of Mrs. V. W. Luffman (Butrice), the second associational missionary. She accepted the call of the Association in 1954, and continued to serve in this capacity for seven years. More details of Mrs. Luffman's work in the Stone Mountain Association may be found in Section III of this history. Suffice it to say, Mrs. Luffman had tremendous influence on the work of the Association and her dedication and skillful approaches to its problems made lasting imprints on the policies and personnel of this organization.



Mrs. Winfrey Luffman



Mr. V. Winfrey Luffman

Butrice Johnson Luffman (Mrs. V. Winfrey) was born January 3, 1911, to Isaac C. and Laura Handy Johnson in North Wilkesboro, North Carolina. She attended public schools in Wilkes County and later attended Draughn's Business College and Mountain Park Junior College where she became proficient in communicative skills and pedagogical techniques. Her career began as a teacher of business education at Mountain park High School where she taught for five years. On March 30, 1930, she married V. Winfrey Luffman and this couple made their home in Wilkes County. Mr. and Mrs. Luffman have three daughters, all of whom are professional people. Mrs. Luffman resigned from the Stone Mountain Associational work December 31, 1960. Her last official words to the Association were:

"During these years, I have stood as straight and tall as I knew how for the things that were right and good for the Stone Mountain Association to the limit of my understanding. . . ."

Following her resignation from the Stone Mountain Association, she served nine years as Superintendent of Missions in the Elkin Baptist Association. She also found time during an interim period to work five and one-half years in the Museum of Early Southern Decorative Arts, Old Salem, Inc.

Both Mr. and Mrs. Luffman are dedicated Christians; both have been active in church and associational work for many years. Mr. Luffman served six years as treasurer of the Stone Mountain Association and has been chairman of many Associational committees. The two of them have taught Sunday School at Pleasant Ridge Church for a combined total of ninety years, and Mr. Luffman has served as a deacon of this church for more than forty years. For a long time he was Choir Director in his church. He was also the first Associational Director of Music, contributing substantially to the up-grading of music in this area. Mrs. Luffman is skilled in needlepoint work while her husband is an efficient metal craftsman. This talented couple continue to make their home at State Road, North Carolina.

The Eighth Decade of Progress (1967-1976)

The twenty-nine churches and their 5250 individual members began the eighth decade by holding their seventy-first Annual Associational Meeting with Roaring Gap, Mountain View, and Walnut Grove Churches. During this decade, the Association continued to enjoy some progress in spite of the fact that difficulties continued to manifest themselves. One difficulty to be overcome was the decrease in membership during this period of time as eight churches withdrew their memberships. Pleasant Ridge and Pleasant View justified their withdrawals for geographical reasons. They stated that it was much more convenient for their members to attend the Annual Sessions of the Elkin Association. The other six withdrawees have not, as of 1976, affiliated with any Association. The churches which withdrew during the eighth decade with their pastors and the dates of their withdrawals are listed below:

1967	Bethel - Ivan Dameron, Pastor
1968	Chestnut Grove - Amos Combs, Pastor
1971	Piney Ridge - Fred Blevins, Pastor
1971	New Light #2 - M. H. Absher, Pastor
1972	Oak Ridge - Ted Combs, Pastor
1974	Piney Grove - Dexter Caudill, Pastor
1974	Pleasant Ridge - George Hyler, Pastor
1974	Pleasant View - Ray Davis, Pastor

To partially offset the above losses in membership, Welcome Home, a newly constituted church near Traphill, joined the Association in 1971 and is active at this writing. The Rev. Burr Holcomb was elected pastor of this church and he is continuing to serve the church in this capacity as of this date. The records indicate that this church had 103 members in 1976. There are two churches in the Association whose memberships are less than Welcome Home.

During the final decade of this history, the Association continued to actively support the following programs: Evangelism, Associational Missions, State, Home and Foreign Missions, Sunday School, Training Union, W.M.U., Church Music, Brotherhood, Baptist Orphanages, Ministers' Retirement, Baptist Literature, Pastor and Church Relationship, Baptist Homes for Aging, N.C. Baptist Hospital, Cooperative Program, Baptist Foundation, Christian Education, Temperance, Vacation Bible Schools, and Church Library. Although the Association promoted all of the above programs, all churches have not actively embraced them. In 1976, only seven churches reported that they had Training Unions. On the same date, only ten churches had W.M.U. programs and only six had active Brotherhoods. It is also significant that four of the churches in the Association gave nothing through the Cooperative Program during 1976 and that half of the churches gave nothing via the Lottie Moon Christmas Offering to be designated specifically for Foreign Missions. It was somewhat shocking to this committee to discover that all churches do not yet support their own Associational Mission Program. One church stated that it could not support this program because the Director of Missions was a female.

A new program, The Church Library, was introduced in 1972 to the Association. Mrs. Mozelle H. Huff, in presenting this program to the Association said in part, "A church has no task that cannot be carried out more effectively through the use of Library Resources. This is readily seen in Christian Education. It is no less true in visiting for personal evangelism or ministering. When Paul said, 'I have become all things to all men, I might by all means save some' (I Cor. 9:22 RVS), he voiced a similar principle. Paul seemed to suggest that the Christian should exhaust every possibility and use every conceivable means to convince men of their need for salvation. It is our purpose in the Association to work for God through the church for the marvelous potential of using library resources in our witnessing efforts. . . ."

Mrs. R. C. Pruitt continued to promote church libraries during the Associational years of 1973, 1974, and 1975. Before retiring from this work in 1975, Mrs. Pruitt said: "The gradual growth of libraries in the Stone Mountain Association is encouraging. Hopefully many more churches will begin to build libraries in the coming years. May we use books as well as other materials such as records, tapes, slides, films, and filmstrips for information as we grow in grace and knowledge of our Lord and Saviour, Jesus Christ."

Promoting the Church Library in 1976 was continued by Jean Edmonds who advised the churches that it was their responsibility to provide the best possible materials available which would aid individual members in their Christian growth.

In 1974 the Stone Mountain Association reduced their number of Annual Sessions from three to two. This policy continued throughout the decade and is in effect at this time. However, in 1976, a third session was held on Friday night to accommodate a special Bi-centennial observance. This was an inspiring program which included presentation of flags, pledges of allegiance to God and country, special music by individuals and youth groups, responsive readings, costume parades and inspirational messages. On this occasion, the Rev. I. V. Couch, pastor of the Millers Creek Baptist Church and former Director of Missions

in the Brushy Mountain Association, delivered an inspiring message using the text, "Blessed is the Nation Whose God Is the Lord." The Rev. Albert Pruitt delivered the other message on this occasion and his text was, "Righteousness Exalteth a Nation, But Sin Is a Reproach to Any People." He urged all Christians to follow the pattern set by our early ancestors: "Read and use the Bible," said Mr. Pruitt. "If our nation is to survive, we must make some imprints for righteousness. We must make some imprint with our knees."

The last decade was a period of time in which the Association faced many problems; not the least of which was the securing of well-trained, dedicated, and influential officers. There was a significant turnover of moderators during this period of time. Tommy Prevette, Clarence Brown, Glenn Huffman, Frank Sitton, and Samuel Putnam, all pastors with great dedication and considerable experience, served one or more years as moderator during this decade. The office of treasurer was held by four different individuals. In addition four people served one or more years as Associational Missionary, with one year, 1972, going unfilled. The position of clerk was held by Mr. S. B. Absher who served eight of the ten years; Mr. Denver Holcomb finished out the decade.

In 1974, the Association paid tribute to Mr. S. B. Absher, a faithful worker for many years.

Mr. Absher was born August 14, 1903 in Wilkes County, near North Wilkesboro to Mr. Freeland A. Absher and Mrs. Eugenia Jennings Absher.

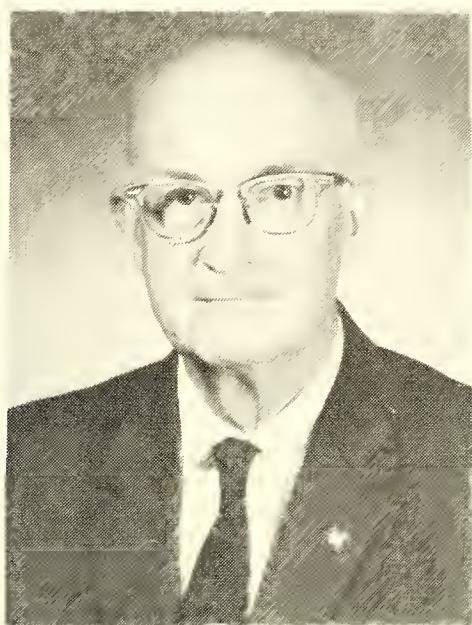
In 1934 Mr. Absher was married to Miss Pearl Teague of Taylorsville, North Carolina.

As a Christian layman his influence was widespread as a public school teacher and later as a postal clerk in the North Wilkesboro Post Office.

Mr. Absher's faithful service as Clerk of the Stone Mountain Association for fourteen years (except for illness one year), his interest in the work of the Lord in his own church, the association, the state, and the Southern Baptist Convention, his helpfulness toward his fellow-laborers, his concern for the spiritual development of this area, and his cooperation in the ongoing work of the association prompted this dedication to him.

Fellow-laborers with Mr. Absher use such terms as "one of the finest men I've ever known," "a more faithful Christian would be hard to find," "his willingness to go beyond the call of duty is outstanding," and "you won't find a more dedicated servant," to describe this man of God.

The Baptists of Stone Mountain Association and Wilkes County are most grateful to Mr. Absher for his example in Christian service.



S. B. Absher

The Rev. Bill Pruitt is one of the faithful workers in the Stone Mountain Association. In fact, he is the only person to have held all of the major offices of the Association - Moderator, Clerk, Treasurer, and Associational Missionary. The dates, length of service and offices held by Mr. Pruitt are listed below:

Treasurer - two years - 1955 and 1956

Clerk - two years - 1957 and 1958

Moderator - one year - 1962

Associational Missionary - 5 years - 1963-1967

The Rev. Bill L. Pruitt was born May 26, 1926, being a son of Charlie Pruitt and Phoebe Caudill Pruitt and grandson of Hampton Pruitt and Samantha Blevins Pruitt. He is another of the many preachers who descended from Elder Calloway Blevins, one of the founders of the Stone Mountain Association. Mr. Pruitt married Mary Lee Felts on May 26, 1947, and this union was blessed with four daughters all of whom are professional people or in the process of become so. Mr. Pruitt was ordained into the ministry at Oak Ridge Church on September 2, 1951, by the Rev. Minter Blevins from the Stone Mountain Association and the Rev. Johnny Luffman from the Elkin Association along with the board of deacons at Oak Ridge Church. Following in the tracks of his father, who was an out-



Rev. Bill Pruitt

standing religious leader, Mr. Pruitt is spending most of his time in the work of the Lord. In addition to the associational work outlined above, he has served as pastor of New Hope Baptist Church in the Alleghany Association; White Plains and Macedonia Churches in the Elkin Association; and Walnut Grove, Traphill, Oak Ridge, New Light #1, and Mountain Valley Churches in the Stone Mountain Association.

His wife, Mary Lee, is also an outstanding citizen and she has faithfully worked beside her husband in the churches pastored by him, as well as having held many offices in the Stone Mountain Association.

In 1968, the Rev. Amos Lyon became the Associational Missionary, serving the Association in this capacity for four years. Mr. Lyon was born August 3, 1926, to C. S. and Luray Hawkins Lyon and was educated in the public schools of Wilkes County. In 1961 he graduated from Fruitland Bible Institute at Hendersonville, North Carolina, and has since been deeply involved in the work of his Lord. Mr. Lyon was ordained into the ministry at Benham Baptist Church by the Rev. Marvin Burcham, Carl Cockerham, and John Luffman. Since then, he has pastored Turkey Ford and Cross Roads Churches in Surry County; Knobbs and New Light Churches in Wilkes County. Currently he is pastor of the Turkey Ford Baptist Church in the Surry Association. Mr. Lyon contributed very significantly to the progress of the Stone Mountain Association. More details of his work as Superintendent of Missions may be found in Section III. However, when asked about some extremely satisfying work in the Association, he stated that the successful Seven-Day World Missions Conference which he promoted was one of the most satisfying experiences which he enjoyed as Superintendent of Missions. Conversely he stated that the most difficult task he faced was trying to sell the churches on the idea of supporting the Cooperative Program with their tithes and offerings.

Mr. Lyon, a veteran of World War II, was married to Miss Nancy Lois Byrd on August 3, 1926, and this family resides in the eastern section of Wilkes County near the Surry county line.

After four years of dedicated service as Superintendent of Missions, Mr. Lyon resigned to become a full time pastor. During the following year, 1972, the office of Superintendent of Missions went unfilled.



Rev. Amos Lyon



Rev. Mace Johnson

In 1973, the Rev. Mace Johnson was persuaded to serve in this capacity; but he functioned in this role for only eighteen months, preferring to serve the Lord as a pastor instead of a missionary.

The Rev. Mace Johnson was born to John and Louellen Reeves Johnson May 14, 1934, somewhere on the head-waters of Reddies River. He was educated in Wilkes County public schools, Wilkes Community College, and Fruitland Baptist Institute where he completed his ministerial work. In 1969, he was ordained into the ministry at Millers Creek Baptist Church by the Revs. Glenn Huffman and Clyde Church. Churches pastored by Mr. Johnson include: Bethany Baptist Church in the Brushy Mountain Association and Mountain Valley Baptist Church in the Stone Mountain Association. Mr. Johnson is married to the former Miss Bennie Hamby and they now make their home in the Millers Creek section of Wilkes County.

Throughout Biblical history there is ample evidence that God in His infinite wisdom and in times of great need has raised up some person to lead His people. Who can say that Mrs. Mabel Couch is not one of these? Certainly the Stone Mountain Association has, although led by intelligent and dedicated people, has experienced very difficult times during much of the last decade.

Failing to find in its own ranks a qualified person who would accept the position of Associational Missions Director, the Stone Mountain Association looked elsewhere for this leadership and found it in the person of Mrs. Mabel Couch of the Brushy Mountain Association. At the time of her call to the Stone Mountain Association, she was serving as Minister of Education and Youth at the Wilkesboro Baptist Church. Other areas of her service included: president of the Brushy Mountain Baptist Ministers Wives, a member of the General Board of the Baptist State Convention, and Adult Sunday School Director of the Brushy Mountain Association. Mrs. Couch was at one time coordinator for the Halfway House Ministry, coordinating the activities of the sponsoring churches and the counselors and residents of the Halfway House. She has also served the Green River Baptist Association as its secretary.



Mrs. Mabel Couch

Mabel Collins Couch was born to Charlie H. and Lula Waddell Collins in Elkin, North Carolina, where she lived until after her marriage to I. V. Couch, January 9, 1937. She attended the public schools of Elkin. Early in life Mabel became a follower of Christ and immediately became active in church work, especially in the Elkin Valley Baptist Church. In 1947, Mrs. Couch and her husband both enrolled in Wingate Baptist College where they graduated in 1952. In 1954, they entered the New Orleans Baptist Theological Seminary in preparation for a life of Christian service. It was here that they earned the B.R.E. Degree (Bachelor of Religious Education) which was conferred upon each of them in 1956.

For the next eighteen years, Mrs. Couch worked with her husband as he pastored churches in Alabama and North Carolina. For thirteen of these years, she served as Director of Music. In 1967, Mabel became assistant to the Director of Missions (her husband) and secretary to the Green River Baptist Association. She subsequently was called to the Wilkesboro Baptist Church as Minister of Education and Youth (when her husband became Missionary to Brushy Mountain Association), serving four years in this capacity.

In 1974, the Stone Mountain Association called Mrs. Couch to be its Director of Missions. She is still serving in this capacity in 1977.

For two years Mabel and her husband enjoyed the distinction of being the only married couple in the Southern Baptist Convention — each serving at the same time a different association as Director of Missions.

Additional professional and denominational services rendered by the subject of this biography include:

Is a member of the Beta Sigma Phi.

Has served as both Elementary and High School teacher

Helped organize several Training Unions in the Elkin Association

Helped her husband to organize two churches.

Was Wilkes County Woman of the Year in 1972.

Served on faculty during Church Training Weeks at Caswell for about ten years.

Led Church Training Conferences while serving as Approved Worker in that field for about ten years.

Is a member of the State WMU Executive Board.

Is second vice president of the North Carolina Director of Missions Conference.

Is assisting with the preparation of the Stone Mountain Baptist Associational History.

In spite of the difficulties encountered, the Stone Mountain Association continues to make progress. This last decade has been a period of growth, development, and adjustment for the churches in the Association. One obvious manner in which the Association is progressing is in the amount of money that the churches are providing for different causes. Many churches are now giving through the Cooperative Program, some of which have increased their offerings by as much as 80%. In spite of the fact that several of the churches have left the Association, nevertheless, many of its programs continue to improve. This committee is unanimous in believing that the Stone Mountain Baptist Association is promoting most excellent programs and that people will insist upon leadership which will cause these programs to grow, man to be dignified, and the Lord to be honored and praised.

SECTION III - MISSION ENDEAVORS

First Decade (1897-1906)

The 1897 organization of Stone Mountain Baptist Association "to devise and promote measures for increasing the harmony and spiritual power of the churches....and to promote and develop their energies in advancing God's Kingdom THROUGHOUT THE EARTH IN COMPLIANCE WITH THE TEACHING OF THE NEW TESTAMENT AND IN COOPERATION WITH THE STATE AND SOUTHERN BAPTIST CONVENTIONS" was a bold missions step for this area at that time. (Constitution)

"At that time" referred to a day when churches in Western North Carolina were coming together to form associations in spite of sparsely populated areas, unpaved roads, limited communications, horse-drawn transportation, inadequate church buildings, summer-only Sunday schools, and other factors not conducive to organization.

In 1896, the Baptist State Convention was intensifying efforts already being made to combine the missionary-spirited Western North Carolina Baptist Convention (organized in 1845 as Auxiliary to the North Carolina Baptist State Convention) with the State Convention. This was accomplished in 1898, one year after the Stone Mountain Association was organized, uniting the 160,000 North Carolina Baptists into one again.

The Stone Mountain Association joined forces with other associations and began mission work. Mission Endeavors were included in the "Purpose" of the Association as stated in its constitution. In keeping with this purpose, in 1897, the first Missions Report was given by Grant Cothren and J. S. Holbrook. In part they said:

"Hundreds of years ago when the world was all darkness and sadness, God in His infinite mercy and goodness sent Jesus, His only Son, from heaven to this world on a mission, and that mission was the salvation of all who would accept Him as personal Saviour . . . ! 'Go ye into all the world and preach the gospel to every creature' They also admonished the churches "to give the pastors such financial aid as will enable them to do mission work in the bounds of our association."

At the 1898 Annual Session Grant Cothren, one of the Association's staunchest mission leaders, and J. T. Byrd, the dedicated leader from New Light #1, continued to challenge:

"Associational Missions is the giving of the Gospel, as we hold and believe it, to the destitute sections of our own bounds. The history of State Missions is virtually the history of the rise and progress of North Carolina Baptists, reaching from 1720 to the present time. It is a work so clearly in accordance with divine commandment, with the spirit of Jesus, and with the noble impulses of the Christian heart and life that it needs no argument to commend it to the sympathies of our people who know the greatness of this work We should feel honored of God that we are co-laborers with Him in the great work of bringing North Carolina to own and honor our Master. Foreign Missions is the work of God for the salvation of the world. . . . The command, 'Go ye into all the world. . . .' should be sufficient within itself to stir every loyal heart in faithfulness until the Gospel shall have been carried to all nations."

J. S. Kilby, Chairman of the Executive Committee in 1898, continued this thought in his report: ". . . Brethren, pause and think about the destiny of precious souls being placed in our hands. Yes, in God's wisdom He has given this little association a great work to do.* There are many . . . who have never heard the Gospel preached. The responsibility of the conversion and training of these bright minds has been put into our hands; and may God put this thought heavily upon our hearts; and may we accept this opportunity now of doing what we can so it will be well with us in the great judgment day. Bro. W. W. Myers has been . . . selling and giving the Bible to those who do not have this blessed book. Brethren Blevins, Roberts, and Cothren have been doing good work laying the foundation for greater work. The Mission Board at Raleigh has very kindly aided these brethren; without this aid these dear ministers could not have done what they have. . . ."

*These are inserted by author.

This report indicated that the Association was truly abiding by its purpose in being "laborers together" with fellow churches and the convention, working together to do what one church alone could not do.

At this time, Trap Hill and other churches led the way in Associational gifts:

Trap Hill	\$31.00	Walnut Grove	\$10.00
New Covenant	12.50	Mount Pisgah	5.00
New Light #1	10.00	TOTAL:	\$68.50

Trap Hill was the only church in the Stone Mountain Association reporting gifts to Foreign Missions.

The early leaders were speaking out in Mission Reports and calling the people to greater involvement. Even in this history (eighty years later), they "being dead yet speaketh" through these quoted portions of their reports in this section, such as the one from J. O. Brewer and W. F. Myers in their 1899 Missions Report:

"... The first thing we thought about after our conversion was to tell others about Jesus. This is the Mission Spirit. If we would read the Book of books more, pray more, and talk to each other more about the Mission of our Blessed Master into the world, we would feel more like talking to the unconverted and doing something for the extension of His Kingdom."

In 1899, the Foreign Missions collection was \$4.11. Gifts to Associational Missions were:

Trap Hill	\$43.00	New Light #1	\$10.00
Walnut Grove	22.00	Mount Pisgah	5.00
New Covenant	21.00	Baptist Home	2.50
TOTAL:			\$103.50

Also at a time "when public schools in North Carolina (1900) were probably the poorest in the United States" according to M. A. Huggins in his book, *The History of North Carolina Baptists*, the Stone Mountain Associational area in 1913, became the location for the Mountain View Institute. Although historically covered in another section, this factor cannot be overlooked in the mission endeavors of the Association. Education and preparation in the development of ministers, missionaries, and lay people go hand in hand. Mountain View Institute was one of the mountain schools sponsored by the area Baptist Associations, State Convention, and the Home Mission Board.

Mission Endeavors were helping to unite the churches as expressed by Mr. T. C. Myers, Associational Clerk, in regard to the 1900 Annual Session: "Peace, love and union pervades the entire session."

Concern for one another is always present with the mission-minded people. At the 1900 session an offering was taken for the host church, New Light, to help finish their church building.

J. S. Kilby	\$10.00	Other	3.49
Joshua Spicer	2.00	Window Fund	4.00
Bro. Burcham .....	.50	TOTAL:	\$19.99

That year the Mission Report by T. C. DeBorde and I. M. Myers emphasized being followers of Christ in mission endeavors:

"Our Saviour came from heaven to earth on a mission, and that mission was the salvation of the world. And as Christ was sent on this mission, We believe it to be our indispensable duty to give our time, our talent, and our means to the great work of soul-winning."

The ministers and lay people who led the way and made such pleas were men of little financial means, yet willing to share all that they had.

The Executive Committee of 1900 had a great concern for extending the mission work of the Association. Let J. S. Kilby, Chairman and T. C. Myers, Secretary, in their own way give part of their report for that year:

"... We ask that the Association elect a General Missionary for the next associational year; and we further request that each pastor give at least ten days this year to some destitute point in the bounds of our Association." The General Missionary elected was Grant Cothren.

The following pastors agreed to give at least ten days of service as requested by the above report:

G. W. Adams	D. J. Roberts	S. Blevins
Grant Cothren	W. W. Myers	J. M. Adams
J. T. Byrd		

The first Missionary Report was given by the Rev. Cothren at the 1901 Annual Session:

Sermons delivered	135
Religious visits	205
Persons baptized	21

Conversions	30
Miles traveled	940
Churches organized	1
S. S. organized	2
S. S. talks	15
Other addresses	10

Respectfully submitted,
Grant Cothren

The Executive Committee made a plea that Bro. Cothren be remembered in prayer "in this great work, also to help him with your means so he can give the time that ought to be given to this important work."

An offering was taken in 1901 for Mount Zion, the host church, to help with their building.

In 1903 a system of giving by the churches was suggested:

First Quarter	Offering for pastor
Second Quarter	Offering for Ministers' Relief
Third Quarter	Offering for Missions
Fourth Quarter	Offering for Orphanage

Due to the anti-missionary influence in much of Western North Carolina, the Stone Mountain Association's early leaders, whose dedication and appeal were essential, continued to give their challenge to the Association. In the 1904 Missions Report, J. S. Kilby and W. J. A. Blevins said:

"God is the author of Mission work. Christ was a missionary. The apostles were all filled with the spirit of missions. Our forefathers in this section, in 1790, saw the importance of this work, and appointed men to travel in the bounds of the Yadkin Association, which then embraced all of the western part of North Carolina. They also appointed others to collect funds for the support of missionaries. 'Go ye' is the command. 'Lo I am with you' is the promise. What right have we to claim the promise unless we obey the command . . . Look, pray, go, are the successive steps given by Christ to guide His people in the evangelization of the world."

The Sunday Schools of the Stone Mountain Association also emphasized missions. In 1904 the minutes of the Sunday School Convention were combined with the minutes of the Annual Session. At that session a motion was made "that we empower the Executive Committee to appoint a man on Sunday School mission work." Records indicate that offerings demonstrating the mission-mindedness of the leaders in the work of the Association were taken for missions in the Sunday School meetings.

The Missions Committee, J. S. Holbrook and W. J. A. Blevins, in 1905 advised the churches to "lend a helping hand in the great work of sending the gospel to them that are in darkness, both by their prayers and financial aid; for the Bible tells us that 'he that knoweth to do good and doeth it not, to him it is sin.'" At that same session (detailed in Section I) eleven ministers and eleven laymen voluntarily pledged ten days each for mission work in the coming year - a total of 220 days! These truly had the mission spirit and demonstrated the real meaning of missions - giving of self and time, as well as financial aid.

The Mission Endeavors of the first decade reflect the actions of men with convictions based on their faith in God, their study of the Scriptures, prayer, and commitment to and concern for missions and outreach. Their beginnings were made by going into remote areas; finding people without a place to worship; seeking out the non-Christians to whom they could witness; sharing Christ with all who would respond; baptizing the believers in nearby streams; helping to establish places of worship which eventually led them to establish churches and build church houses. Thus we see that in the first decade of the Stone Mountain Baptist Association's history, mission work had its beginning at the grass roots level and began to expand toward the ends of the earth.

MISSION ENDEAVORS ***Second Decade (1907-1916)***

Accounts of the second decade of Mission Endeavors in the Stone Mountain Baptist Association reveal a greater emphasis on implementing the latter part of the "Purpose" of the Association as stated in the Constitution: ". . . to promote and develop their energies in advancing God's Kingdom *throughout the earth in compliance with the teachings of the New Testament and in cooperation with the State and Southern Baptist Conventions.*"

In 1907 the first Mission Report in this decade set forth an emphatic belief in the church and in worldwide missions as well. W. W. Myers and W. J. A. Blevins state:

"We believe in missions for our blessed Lord and Saviour Jesus Christ came to the world to save us from sin and eternal death. . . . From His most gracious act sprang the Christian church. . . . From the few followers . . . has spread the light of God's matchless love in the hearts of myriads of human beings to the uttermost parts of the entire world. . . ."

Reports show that representatives from the Baptist State Convention were welcomed, given opportunities to speak, and asked to serve on the Missions Committee. They were sometimes called upon to give the Mission Report and/or to speak to the report as well as to bring a message from the organization which they specifically represented.

One example of this was in the 1908 Missions Report given by W. J. A. Blevins, a pastor in the Association, and E. L. Middleton of the Sunday School Department in Raleigh. Their report included the different phases of Baptist mission work and more statistics than this history can include. In part it reads:

"Go ye into all the world and preach the gospel to every creature. This certainly includes every phase of mission effort. . . . The Book says, 'Ye shall be witnesses for me in Jerusalem'; this means at home or associational missions; 'Judea' - this is the home, state, or country and can be called State Mission; . . . and 'unto the uttermost parts of the earth', includes the world or Foreign Missions. . . . We have schools for the minds of the heathen, hospitals and physicians for their bodies and ministers to preach the sweet story of Jesus to their souls. . . . As an Association, we want to become a part of this great work. . . ."

In 1908 the Stone Mountain Association received information that the Southern Baptist Convention last year gave \$400,000 to Foreign Missions, baptized 2,239 in foreign fields, reported 13,437 members in the overseas churches and 500 missionaries in foreign fields.

The Home Mission Board was trying to raise \$500,000 to support the 18,798 baptized and the 14,297 received by letter in Home Mission areas, as well as to sustain the 271 newly constituted churches and the 703 Sunday Schools organized in the home land. By 1913 the Stone Mountain Association contributed to these deserving causes, at least in a small way, through all four phases of our mission work.

As the Stone Mountain Association shared with distant needs, home needs were not neglected. Pledges were being taken for Sunday School missions. Within the Association, baptismal services were even held in connection with annual sessions, such as the one at Riverside Church in 1910, when Fanny and Berty Thompson were baptized in the Mitchel River.

In 1911 the Association for the first time elected a Sunday School missionary, Rev. G. W. Sebastian. Neither were the personal needs of fellow-laborers overlooked.

In 1911, \$15.50 was received to help Rev. T. C. Long pay for his wooden leg. Men like Rev. Milton McNeil were constantly preaching on John 3:16, one of the foremost mission verses in the Bible.

Through the representatives from the State Convention, the delegates to the State and Southern Baptist Conventions, and the dedicated mission-minded men and women of the Stone Mountain Association, the mission endeavors began to grow.

Mr. G. W. (George) Sebastian was born in the Haymeadow area of Wilkes County on November 13, 1875, to Lewis and Nancy Elledge Sebastian. In 1897 he married Myra Wiles. Two children were born to this union: R. E. (Eugene) Sebastian, Rt. 1, North Wilkesboro, and Belva Sebastian Reeves of Elkin. Both survive in 1976.

The Sebastians lived in Haymeadow community until 1925 when they moved to North Wilkesboro.

Mr. Sebastian was converted at an early age. On May 22, 1896, he graduated from Fairview Methodist College at Traphill. After teaching in the public schools for a few years, he was ordained as a minister of the gospel at Haymeadow Church on December 1, 1906.

To further his education for the ministry, he attended Moody Bible Institute in Chicago, 1915-1916. The Reverend Sebastian was instrumental in organizing Haymeadow and Pine View Churches in the Stone Mountain Association; Boiling Springs and Purlear in the Brushy Mountain Association. He was very active in Watauga and Ashe Counties as well as in the state of Tennessee and was very likely instrumental in organizing churches in these areas.

The Reverend Sebastian pastored various churches in this and other sections. His work was mostly in evangelism and he served in many capacities in the Association, including:

- Delegate to the South Baptist Convention
- Correspondent to other associations
- Missions Committee member
- Annual sermon preacher at annual session
- Orphanage Committee member
- Christian Education Committee

On December 25, 1950, the Reverend G. W. Sebastian died. Funeral services were held at First Baptist Church of North Wilkesboro, with interment in Mt. Lawn Cemetery. Mrs. Sebastian outlived him by approximately 15 years.

MISSION ENDEAVORS

Third Decade (1917-1926)

The third decade of Mission Endeavors is characterized by the added emphasis of organization for better work in the churches and in the Stone Mountain Association. Also the challenge to stewardship as taught in the Bible was presented.

G. W. Sebastian and E. A. Wiles gave the 1917 Missions Report calling attention to the missionary message of the Bible and the need for the expansion of the gospel, and also declaring their belief in all four phases of mission work - Associational, State, Home and Foreign Missions.

By 1918 there were thirty churches with 2, 126 members. Grant Cothren, W. B. Gambill, and G. W. Sebastian included in their Missions Report an urgent appeal for pastors to preach missions in their respective churches. Increased mission offerings were reported:

Associational Missions	\$33.26	State Missions	\$44.08
Home Missions	\$28.88	Foreign Missions	\$17.70
TOTAL:			\$123.92

A 1920 resolution called for further increase in giving:

“Be it resolved that the Stone Mountain Association pledge itself to do more for the cause of missions in the future than ever before.” L. B. Murray

The Missions Committee in their reports began to present a call to stewardship such as the one given in 1920 by J. A. Blevins, C. F. Fields, and C. M. Cope:

“... God is blessing our labors as we occupy and prosecute the work.... Paul, the great apostle, admonishes us to lay in store on the first day of the week as the Lord hath prospered....”

This challenge to give was a natural response when dedicated leaders gave themselves in service and shared their limited incomes to carry on the work. They would expect others to assist in helping to carry the load.

To show the expansion of the Associational work and the increase in church membership, listed below are the six churches having reached a membership of over one hundred in 1921:

Walnut Grove	188	Haymeadow	118
Liberty Grove	132	Mt. Pisgah	110
Piney Grove	120	Pleasant Ridge	108

The Stone Mountain Association continued to send messengers to the State and Southern Baptist Conventions and to have representatives on the State Mission Board which kept the Association in better position to participate in the total Baptist program of work. Also state leaders such as Dr. C. E. Maddry, Corresponding Secretary for the Baptist State Convention from 1920-1931, and Walter Gilmore, Recording Secretary from 1916-1929, attended the Stone Mountain Annual Sessions. Here they participated in programs and assisted wherever needed. The presence and assistance of these men gave the Association confidence in the convention.

As an example, Walter Gilmore served on the 1923 Missions Committee with L. B. Murray and W. T. Baucum. In that report the Association was nudged in regard to giving:

“... The work is being greatly hindered at present by the failure of many in meeting their obligations on the 75 Million Campaign.”

The Mission Endeavors of the third decade were reinforced with the following efforts toward organization for better work and outreach:

- Organization of weekly prayer meetings
- Employment of a summer worker for Sunday School and BYPU
- Organization of Woman's Missionary Union in 1925
- Planning at least four associational meetings a year

The organization of an Associational Woman's Missionary Union as shown below was significant in that its purpose was to reinforce all the mission work carried on by the Association. WMU:

- Organized September 18, 1925, at Mountain View Church
- Three societies were present: Liberty Grove, Fairplains, and Mountain View
- Assisting with the organization: Miss Mary Warren and Mrs. K. D. Studen-brock of Raleigh
- Devotional - Mrs. Claude Billings
- Special Music - Boys and Girls from Mountain View School
- Speech ("The Command of Jesus") - Mrs. J. S. Elliott

Speech ("Missions in WMU Work") - Miss Warren
Officers elected: Mrs. J. S. Elliott of Liberty Grove, Superintendent and
Mrs. J. G. Sebastian of Fairplains, Secretary

In 1925 the WMU reported five organizations, one YWA, and two Sunbeam Bands. In 1926 the WMU was authorized to have reports in the Minutes. However, the WMU Reports were missing for several years.

At the Annual Session on July 22, 1926, at Liberty Grove Church, Mrs. Edna R. Harris, State WMU Secretary, spoke on "Tithing." Also the purposes of WMU were stated:

Stimulating the women in Bible Study

Uniting in Prayer

Desiring to awaken the mission spirit

Following Christ's spirit of service

The emphases of the third decade can be summarized by the stronger appeals for the support of State and Southern Baptist Convention causes, organization of weekly prayer meetings, added associational meetings, organization of Woman's Missionary Union to give more focus on missions and added financial support to all causes.

MISSION ENDEAVORS

Fourth Decade (1927-1936)

The fourth decade gives a new plan of channeling mission financial support called the Cooperative Program. The idea of percentage giving was introduced. Encouragement for increased pastors' salaries was a part of the appeal made and records of the use of the state paper, the Biblical Recorder, came during this decade.

The Stone Mountain Association always had churches responding to its challenges, even if only a few at a time. In 1927, Baptist Home was the only church to report a weekly prayer meeting, but by the end of the decade, three weekly prayer meetings were reported; however the names of the churches holding such meetings were not reported.

The Cooperative Program, which began in 1925 as a plan for supporting all Baptist causes, received its first recorded response in 1927 from Mountain View Church, which gave \$7.90.

A 1927 resolution called upon the "ministers to preach more of the awful consequences of sin, the certain punishment of the wicked, repentance and faith in the crucified, buried and risen Lord. May the time come soon when the unconverted world can truthfully exclaim: Oh! how the brethren and sisters of the Stone Mountain Association love each other. Amen." J. S. Kilby

The focus upon prayer meetings, the preaching of salvation and commitment, and financial support were integral parts of missions from the Stone Mountain Association's very beginning. Clean living, Bible study, prayer, witnessing, and giving were not only preached by associational leaders but also were practiced as essentials to missions.

In the 1928 Missions Report by Walter Gilmore, J. A. Blevins, and L. B. Myers this information was shared:

"... To take care of the financial obligations of these (Mission) Boards in paying the missionaries, Southern Baptists have adopted the plan of the Cooperative Program.... We recommend that each of our churches make an every-member canvas, giving each member an opportunity to have some part in this great work of Jesus' program in carrying the gospel to a lost world."

The Cooperative Program, a plan whereby all on-going Baptist programs of work are supported on a percentage basis, probably was the most misunderstood of any Baptist program. Yet, as churches responded even in a small way, the mission program began to expand. Reported in 1929 was a grand total of \$366.91 for missions; \$65.00 of which was channeled through the Cooperative Program.

Miss Beatrice Holbrook, a faithful and dedicated BYPU associational leader, reported in 1929 five BYPU's. The BYPU programs included a once-a-quarter emphasis on missions.

A ten percent increase to State Missions was recommended in 1930, and the State Missions Report brought attention to the percentage plan of giving.

"... The Cooperative Program has been found to be the best way of promoting State and World-Wide Missions. . . ."

Perry Morgan of Raleigh helped J. A. Blevins and C. W. Wiles with the Missions Report in 1931, and again referred to Scriptural giving and mission support.

M. A. Huggins, Convention Secretary, O. B. Mayberry, and I. F. Elledge in their 1932 Missions Report asked for help for pastors:

"... If only Baptist churches would follow Paul - 'lay by in store as God has prospered' - we could increase the salaries of our pastors so they could give full time to the work of the ministry; then we could have a worthy part in Foreign and Home Missions and, in fact, all the causes which Baptists love and cherish."

By 1936 the twenty-six churches of the Association had a combined membership of 2664. Maple Grove Church led in Mission gifts, giving \$102.16 of the \$216.40 Associational total. Probably the fourth decade gifts reflect the lean years of the Depression. Only a few Biblical Recorders were received to help keep the people informed of Baptist work in the state.

The theme of cooperation, as seen above, continued to be the greatest emphasis on Missions in the fourth decade. However, with fewer churches being represented at the Annual Sessions, appeals were made to encourage all churches to be represented.

MISSION ENDEAVORS

Fifth Decade (1937-1946)

The fifth decade of Mission Endeavors included personal stewardship development. The Cooperative Program was further explained, more liberal giving through the Cooperative Program was emphasized, a need for fellowship among the pastors was recognized, and a gradual gain in membership and in mission gifts was shown.

The Reverends Hoyt Blackwell, H. V. Hix, J. C. Pipes, and A. F. Absher were responsible for the 1937 Missions Report in which they said:

“...The Cooperative Program is the plan of Southern Baptists to try to carry out the command of Jesus Christ. (Matt. 20:28 and Mark 16:15.) This plan makes a unified appeal to the individual which makes him to have a part in the whole program of Jesus. . . . The Cooperative Program must have the support of all our churches if it is to reach its highest degree of usefulness. We urge that every church in the Stone Mountain Association seek to enlist everyone of its members in making regular and generous offerings to the causes of the Cooperative Program.”

Grant Cothren reported in 1938:

“Our churches are now receiving funds from the State Mission Board. As we increase in strength, let us grow to such an extent in the grace of giving that we will soon become self-supporting. . . .”

The Stone Mountain Association continued to receive aid from the State Convention and to work with State leaders. Elder Perry W. Crouch in 1939 in his speech on missions “discussed missions in a very forceful way, stressing the necessity of mission work.” (Recorded in the “Proceedings”.) Dr. Crouch also assisted H. V. Hix in Missions Report at that session.

More churches were showing a gain in membership and were contributing more through the Cooperative Program. All phases of mission work - Associational, State, Home and Foreign Missions - and the Cooperative Program were consistently included in the annual reports although a number of the churches did not support these programs.

Pledges received for the Cooperative Program in 1941:

Baptist Home	\$15.00	Maple Grove	10.00
Bethel	5.00	Piney Grove	5.00
Flint Hill	5.00	Pleasant Ridge	10.00
Fairplains	5.00	Walnut Grove	5.00
Mt. Zion	5.00	TOTAL:	\$65.00

The Missions Report of 1942, given by C. C. Gambill and M. H. Kendall highlighted Foreign Missions:

“...Foreign Missions is the answer to all Christians to the last command of our Lord and Master to go into all the world and make disciples of all nations. . . .”

WOMAN'S MISSIONARY IN THE FIFTH DECADE:

- 1942 - 4 W.M.S. organizations with 74 enrolled
- 1 G. A. organization with 6 enrolled
- 1943 - 3 W.M.S. organizations with 60 enrolled
- 1944 - 3 W.M.S. organizations with 62 enrolled
- 1945 - 3 W.M.S. organizations with 61 enrolled
- 1946 - 3 W.M.S. organizations with 67 enrolled

In 1926 the W.M.U. was authorized to have printed reports in the Associational Mintues, but none were actually printed until 1942. Mrs. Winfrey Luffman became Associational Director of W.M.U. Activities and the impact of this organization became more noticeable in this fifth decade.

At the beginning of the fifth decade (1938) total gifts for missions were \$326.13 and for the Cooperative Program, \$15.50. At the close of this decade, total mission gifts were \$1,931.48 and for the Cooperative Program, \$29.05.

CHURCHES LEADING IN MISSION GIFTS IN THIS DECADE:

1940 - Pleasant Ridge, Maple Grove, Fairplains, Union and Bethel gave
\$152.28 of the total, \$227.62

- 1941 - Maple Grove, Pleasant Ridge, Fairplains, Baptist Home and Roaring Gap gave \$206.17 of the total, \$266.17
- 1942 - Maple Grove, Pleasant Ridge, Fairplains, Mt. Zion and Roaring Gap gave \$435.37 of the total, \$527.68
- 1943 - Maple Grove, Pleasant Ridge, Fairplains, Mt. Zion and Traphill gave \$804.05 of the total, \$1,002.98
- 1944 - Maple Grove, Pleasant Ridge, Fairplains, Mt. Zion and Baptist Home gave \$977.90 of the total, \$1,286.30.
- 1945 - Pleasant Ridge, Fairplains, Mountain Valley Maple Grove and Union gave \$460.06 of the total, \$871.72
- 1946 - Maple Grove, Pleasant Ridge, Baptist Home, Fairplains, and Mountain Valley gave \$1,467.71 of the total, \$1,931.48

The fiftieth anniversary of the Stone Mountain Association was observed in 1946, with much progress having been made. The records clearly indicate that there was a substantial increase in mission support as well as general participation even though most of the financial gifts came from a small number of churches as shown in the list above.

MISSION ENDEAVORS

Sixth Decade (1947-1956)

The Stone Mountain Baptist Association made consistent progress during the sixth decade. Reports of all organizations, of all phases of mission work of the Cooperative Program, of the social agencies, etc., showed continued interest in and concern for missions. Expansion was evident in the Associational reports which will be shown in this discussion of the sixth decade.

One giant step forward was the selection of an Associational Missionary, as we know him today. The choice of M. L. Blevins, a beloved and respected pastor, was a wise one. Whereas the work of the two earlier Missionaries was completely missions-oriented and was essential to the development of the Association, the sixth-decade Missionary's role was expanded to include that of administrator, preacher, revivalist, and coordinator. The Missionary's responsibilities included cooperating with the pastors to strengthen the churches in every area of their work, promoting the programs of the State and Southern Baptist Conventions, encouraging church leaders, and being available to serve as a "pulpit supply" and preaching revivals. For the first missionary, the honorariums from revival meetings and \$75.00 a month from the State Mission Board largely paid his salary. The contributions of the associational missionaries and their work are evident in the reports of the sixth decade.

In 1950, when Rev. M. L. Blevins became Missionary, most all churches were of frame structure. Eight churches had twice-a-month preaching; others, once a month; and there were no full-time pastors. Highway 18 was the only paved road in the area. The unpaved roads made travel difficult and attendance at church and associational meetings uncertain especially during the winter months. But these conditions did not prevent Missionary Blevins from visiting the churches, working with limited pay, increasing opportunities of service for the people, and opening many doors for the expansion of the work of the Lord in the Stone Mountain Baptist Association.

Due to independent influences and lack of understanding on the part of the pastors, some churches voted in church conference not to allow the Missionary to assist them in any way. However, Rev. Blevins was so well-known, loved and respected as well as highly successful in revivals that some individuals in the churches were able to help to open the doors for him; and by 1953, he was accepted in some way by all the churches. Missionary Blevins' Christian dedication and ability to relate to the people helped to keep the doors open for future missionaries.

Missionary Blevins' first report for the nine months he served in 1950 is significant in that it sets the pace for the future. In part it reads:

In the Association

Miles traveled	8,322	Churches visited	25
Sermons preached	89	Conversions	89
Weeks of teaching	8	Revivals conducted	6
Vacation Bible Schs.	9		

Outside the Association

Fruitland Bible Institute	Six weeks
Baptist State Convention, Raleigh	2 days
Evangelism Conference, Greensboro	2 days
VBS Clinic, Fruitland	2 days
VBS Clinic, Wilkesboro	1 day
Sunday School Conference, Morganton	1 day

From 1950-1953 there were 525 baptisms - an average of 131 per year. Many of these were direct results of Missionary Blevins' evangelistic work in revivals (he baptized 95 in one summer). Gains in mission gifts were also reported as shown below:

	1950	1953
State Missions (5 Chs.)	\$125.00	(9 Chs.) \$493.00
Foreign Missions (1 Ch.)	10.00	(3 Chs.) 110.00
	(Pleasant Ridge)	(Baptist Home, Fairplains, and Pleasant Ridge)
Total Mission Gifts:	\$3,033.00	\$4,353.00

In Missionary Blevins' last report in 1953 he said,

"During the days ahead may we work as a group for a better Association and do our duty to promote the Kingdom work."

When he said, ". . . may we work" he meant it. Rev. Blevins has remained in the Stone Mountain Associational area, pastored churches, been very active in associational work, and cooperated fully with the missionaries who have followed him. At this writing he is pastor of Walnut Grove Church and is an ardent supporter of the Association. His fervent spirit of commitment and the good work he did as associational missionary convinced the leaders of the continued need for this service.

In March of 1954, Mrs. Winfrey (Butrice) Luffman from Pleasant Ridge Church was elected Missionary. The work of the Association was not new to Mrs. Luffman. Both she and Mr. Luffman had been very active in the work for many years, having served as messengers, served on committees, given reports, and attended the Annual Associational Sessions regularly for years. Mrs. Luffman's Christian life, her experience in church and Associational activities, and her commitment to this kind of service qualified her as an Associational leader.

The duties of the missionary changed somewhat with the election of a woman missionary. Since she was not an ordained minister, she could not perform the duties of a pastor or an evangelist. However, she did visit and speak in the churches, correspond with the pastors and other church leaders, conduct Vacation Bible Schools, and did countless clerical duties as the record of the Mission Endeavors of the sixth decade reveal. Her ministry in the area of organization made a record of many "firsts."

1954 *First Associational VBS Clinic* - 10 churches represented

First full-graded WMU in a church - Baptist Home Church

First Associational T. U. "M" Night - 114 from 13 churches attended

First Church Brotherhood organization - Maple Grove Church

1955 *First Associational Bulletin* - mailed 550 copies

Still continued as a monthly issue, with a name change (Presently called the "Stone Mountain Signal")

First Associational T. U. Youth Night

First Associational T. U. Revival - 10 workers from State Convention helping

1956 *First Associational Missions Week* - 18 churches participated

First Associational Missions Emphasis - 21 churches participated

Mrs. Luffman also re-organized the Woman's Missionary Union and served as its president. The original WMU was first organized on an Associational level in 1925.

During the sixth decade even as steady progress was being made in most areas of associational work, pleas had been made for funds to support the work of the Association and to pay the salary of the missionary. In 1951 seventeen churches were contributing to the support of the missionary, at least, to a small degree. It was reported that "... funds . . . in the treasury had been adequate to keep the worker paid but no surplus had accumulated." The 1953 Committee on Arrangements asked the churches to set aside each 5th Sunday offering for the support of the Associational Missionary and recommended:

"That the Association make an effort to raise \$1,300.00 per year for this work and that we respectfully request the Baptist State Board to contribute a like amount, beginning January 1st, 1954."

At times, offerings were taken at the Annual Session to take care of the missionary's unpaid salary. Mission Reports of the sixth decade continued to set forth the philosophy of Missions which the founders of the Association embraced. They also included passages from the Bible showing the Biblical missions' challenge. Also, they presented challenges for support from the churches. The closing paragraph of the 1956 Missions Report is one example:

"Therefore, will you as an individual and you as a church do your part so that the Great Commission might be obeyed and that these rich ministries might be continued to the extent that next year the world might be more Christian."

Mrs. Harvey L. Prevette

Sixth decade statistics show marked increases:

<i>From 1947</i>		<i>To 1956</i>
Churches	25	27
Membership	3,437	4,571
VBS Enrolment	345	1,280
Tithers	4	49
S. S. Enrolment	2,087	3,449

Brotherhood Enrolment	10	15
T. U. Enrolment	93	795
WMU Enrolment	63	107
Value of Church Property:		
	\$62,470.00	\$201,800.00
Total Missions gifts:	\$1,055.69	\$5,385.00
Pastors' Salaries:	\$5,566.36	\$17,593.00
(Low pastor's salary in 1947 was \$26.50 - High pastor's salary paid in 1947 was \$1,020 paid by Pleasant View Church.)		
(Low pastor's salary in 1956 was \$100.00 - High, \$3,707 by Maple Grove Church.)		

The pattern of work for the sixth decade established the framework for the decades to come: A full-time salaried Missionary; an Association working closely with the State and Southern Baptist Conventions; emphasis on all phases of mission work (Associational, State, Home, and Foreign); expansion of organizations; the diligent efforts of the two missionaries who co-ordinated the work; and, of course, the continued response of the pastors and church members without which the work could not continue to make progress.

The closing paragraph of the "proceedings" of the 1956 Annual Session sums it up quite well:

"The sixtieth Annual Session of the Stone Mountain Baptist Association closed this afternoon, Saturday, September 22nd, 1956 at the Walnut Grove Baptist Church, the members clasping hands as the congregation sang the old familiar hymn, "Amazing Grace." All went away feeling that they had been richly blessed and strengthened for the tasks that lay ahead. . . ."

MISSION ENDEAVORS ***Seventh Decade (1957-1966)***

The seventh decade of the Stone Mountain Baptist Association was ushered in under the capable leadership of Mrs. Winfrey Luffman as Missionary and Mr. Odell Whittington as Moderator. As in every decade, the seventh showed both gains and losses; however, the missionary spirit prevailed, and the active Associational Woman's Missionary Union was a contributing factor. There were six WMU organizations in the Association with a total membership of 124. Six churches participated in Foreign Mission Study and all six gave to the Lottie Moon Christmas Offering for Foreign Missions. Five churches observed the Week of Prayer for Foreign Missions and the Week of Prayer for Home Missions. Through the WMU's promotion of stewardship, twenty-two tithers were reported from the six churches having a Woman's Missionary Union.

Vacation Bible Schools have always promoted missions. In 1957, Miss Winnie Luffman, employed as a Summer VBS Worker for the Association, promoted this work in a marvelous way. Twenty of the thirty churches had VBS that year.

To emphasize the Mission Endeavors, missionary speakers were invited to several organizational meetings in the seventh decade: Rev. Paul Gillespie (mission volunteer) was guest speaker at the Training Union meeting; Rev. J. C. Pipes, Western North Carolina Regional Missionary, spoke at a Sunday School meeting; Dr. Earle Bradley, Secretary of Stewardship Promotion, delivered a message on tithing; and Mrs. W. K. McGee, North Carolina WMU President, brought the missionary message at the WMU Leadership Conference.

Mrs. Luffman's emphasis on missions is also seen in her Report on Missions in 1957, which included this statement:

“... all of us working together, can carry out the work of the Great Commission, beginning wherever we are and reaching as far towards the ends of the earth as our combined efforts can reach.”

During this ten-year period there were 1732 baptisms, showing the “at home” phase of missions in the Stone Mountain Baptist Association. The Cooperative Program Offerings (Baptists' plan for on-going mission work) more than doubled in the seventh decade. In 1958, Cooperative Program gifts were \$2,091.00; in 1966, \$5,605.00. This shows the out-reach phase of Mission Endeavors. During this same period, the total mission expenditures also more than doubled - in 1957, \$6,850.83 and, in 1966, \$15,641.00. Missionary Butrice Luffman resigned her position effective December 31, 1960. In January of 1961, Mrs. Belva Gregory became the newly elected Associational Missionary, and Mr. Troy Huskey was elected moderator.

Mrs. Gregory came to the Association well-trained in church and associational work, having been involved in both for many years. Her experience as a public school teacher had enabled Mrs. Gregory to become acquainted with hundreds of people in the Association with whom she would now work. The systematic methods of procedure set by previous Missionaries were continued by Mrs. Gregory and her Associational officers. She consistently pursued every avenue for advancement. She set up a Ministers' Library to effectuate the work of the pastors. When Mr. Paul Gregory led the Association in a Music Camp at Mountain View School, Mrs. Gregory also served as house-mother. These and many similar opportunities of service gave her greater inspiration as was true in each decade with successive missionaries.

The conclusion of her first report to the Association reads:

“... I have made an effort to undergird all associational programs and have tried very hard to foster a spirit of unity and brotherly love among our churches.”

During the seventh decade, the Missionary and her co-workers continued to proclaim the Bible as the authority commanding mission work. This is seen in the Missions Report of 1961 by the Rev. James E. Revis and George Elledge. They introduced the report with Matthew 28:19-20, The Great Commission. They also encouraged giving:

“... We, as Baptist people, have a COOPERATIVE PROGRAM OF FINANCE through which our offerings go to aid us in carrying out effectively the wishes of our Lord. . . . You and I have the distinct privilege of giving of our tithes and offerings through the Cooperative Program as we become part of the greatest work in the world.

Every church should give and is encouraged to give a definite percentage of its total income for World Missions.”

At the 1962 Annual Session, Mrs. Gregory resigned as Missionary, but reports show that she continued to serve for another full year until another missionary could be found. This is indicative of her dedication and loyalty to God, to her task, and to the people she served.

Expansion of organizations, improvement in the quality of work, growth in attendance at Annual Sessions, additional associational meetings, and increased giving were marks of the seventh decade. Yet there was always the need for financial aid to pay the missionary and to carry on the ministries of the Association.

In 1964, Rev. Bill Pruitt, a dedicated and well-known pastor in the area, became Missionary of the Stone Mountain Baptist Association. Since he was an ordained minister, his work included serving as moderator in church conferences, preaching, holding revivals, and assisting with the Lord's Supper services, as well as the regular missionary duties of organization and administration.

On-going Mission Endeavors under the leadership of Missionary Pruitt included revivals, mission emphases through VBS, Associational Missions, State Missions, Home Missions and Foreign Missions as well as emphasis on giving through the Cooperative Program. These mission actions were natural responses for the Rev. Bill Pruitt who set the example in being a mission-minded pastor in the churches he served before becoming a Missionary to the Association, and in the churches he has served since going back into the pastorate.

In 1964 the Executive Committee was faced with a serious decision that would determine the future course of the Association:

"The possibilities open to us were: To continue a full-time Mission program - To cut back to a half-time program - or to enter a joint effort with the Elkin Association under the leadership of one missionary. In regard to this matter, the Executive Committee met at Maple Grove Church on October 18, 1964 at 2:30 P.M. After a number of pastors spoke on the subject, a motion was made, seconded, and the Executive Committee voted unanimously to continue a full-time Mission Program in the Stone Mountain Association."

(Executive Committee Report.)

In spite of many hurdles, the Stone Mountain Associational Mission Program continued. Even when a disastrous fire destroyed the home of Missionary Pruitt along with associational records, materials, etc., the Association responded lovingly and favorably to the full-time program and to the dedicated service of the Rev. Pruitt.

The 1965 Missions Report continued to emphasize the scope of Missions:

"... 'Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.' We can say the world makes its progress through Christian Missions. . . . The supreme task of Missions is winning souls to Christ. . . . Therefore, we recommend that the program of Missions be promoted and supported with prayerful attention."

(Mrs. Edwin DeJournette, Rev. B. C. Owenby, and Rev. James Durham.)

For that same year the Cooperative Program Report by Mrs. Carroll Dancy included the following:

"... It is now a well-accepted fact that the Cooperative Program of World Missions is the foundation for our total missionary endeavors - that of preaching, teaching, and healing in the name of Christ at home and abroad.

Let us determine NOW to be faithful in worship with tithes and offerings and share regularly through the Cooperative Program."

The Mission Endeavors of the Stone Mountain Association during the seventh decade were constantly influenced by the Woman's Missionary Union. The WMU Report of 1966 included the following paragraph:

"... The continuing task of Woman's Missionary Union in a church is to teach missions and to engage members in participation in missions at home and abroad in helping a church fulfill the mission for which Christ established it. . . ."

In 1966, the first record of a Seminary Extension Class directed by Rev. Bill Pruitt and taught by the Rev. Raymond White, revealed that twenty people were enrolled. The title of the course taught was "Preaching." In 1976 a Seminary Extension Center was established in the Stone Mountain Baptist Association. In Executive Session and in the Annual Session during 1977, the Seminary Extension Center was made an annual event of the Association. Rev. Amos Combs is presently serving as the chairman of the Seminary Extension Committee.

*SEVENTH DECADE STATISTICS
(Twenty-nine Churches)*

WMU ENROLMENT	124	412
BROTHERHOOD ENROLMENT	10	83
ASSOCIATIONAL MISSIONS	\$1,606.00	\$2,583.00
STATE MISSIONS	146.31	342.00
HOME MISSIONS	466.07	380.00
FOREIGN MISSIONS	720.68	2,926.00

The torch was passed to three different Associational Missionaries during the seventh decade. Each continued to run the race and to make specific contributions to the success of the Association. Progress was made in most all areas of the Mission Endeavors.

MISSION ENDEAVORS *Eighth Decade (1967-1976)*

The eighth decade of the Stone Mountain Baptist Association began with twenty-eight churches. Its leaders were the Rev. Bill Pruitt, Superintendent of Mission, and Rev. Tommy Prevette, Moderator. Mission Endeavors were promoted through the Woman's Missionary Union, the Cooperative Program, Mission emphases, and Evangelism, increased mission offerings, and the missionary and his co-workers as they stressed the importance of missions.

The Rev. Raymond White gave the 1967 Missions Report highlighting Foreign and Home Missions and encouraging mission giving. His report includes these words:

“... As Baptist people we have the greatest and most glorious opportunity in the world. If we love the world - as Jesus loved the world - we will demonstrate it by mission action. God expects nothing less than our best in mission giving.... The Cooperative Program is not a new fangled way to raise money, it is a way to spread the Gospel of Christ....”

By 1968 the number of churches in the Stone Mountain Baptist Association had decreased to twenty-four. However, the mission giving remained almost the same, indicating the possibility that the churches which withdrew did not give enthusiastically to missions promoted by the Association.

In Rev. Pruitt's last report (1968) to the Association as Superintendent of Missions, he said:

“... I give thanks to God and to each of you for the privilege of working with you these five years.... We have shared many blessings and witnessed some advancement in Associational work.”

The Rev. Pruitt continued to work in the Association as pastor of Mountain Valley Church and as an officer and leader in the Association. Although he now serves as pastor of Macedonia Church in the Elkin Association where his missionary zeal is giving emphasis to missions, his influence is also being felt in the Stone Mountain Association. Following Rev. Pruitt, the Rev. Amos Lyon, a member of Knobbs Church, became Superintendent of Missions for the Stone Mountain Association. He, too, is an ordained minister and had been cooperative in associational work for several years, having served as pastor in the Association for eight years. He followed the same general pattern of work established by former Missionaries and accepted by the Association. The Rev. Lyon, as did each Missionary, made specific contributions to the work and emphasized Vacation Bible Schools intensely.

The Clerk, Mr. S. B. Absher, reported in 1969:

“... It was agreed that the Superintendent of Missions (work) be cut to three-quarter time as will be shown in the budget for the coming year.”

In spite of the afore-mentioned cut-back, the missionary as well as the Associational officers continued the Mission Endeavors and the on-going programs and made progress in most areas.

In her emphasis on missions, Mrs. Bill Pruitt said in 1969 Missions Report:

“Knowledge of mission work and mission needs causes persons to pray, to give, to serve, and to go when God calls. We must discover the truth about God's mission plan as it is set forth in the Bible.”

The Missionary's Report in 1970 indicated a very busy year. One paragraph reads:

“... Although the position of Superintendent of Missions is only considered to be part-time work, I do not believe there is any part-time work in the Lord's work.”

Missionary Lyon and his force of workers continued to carry on a well-balanced program including missions and the ministries of the State and Southern Baptist Conventions. He said,

“... Some (churches) have caught a vision of the work of our Lord while others seem to continue on as they were.”

One of the outstanding Mission Endeavors during Rev. Lyon's service as missionary was making plans for a World Mission Conference.

During the proceedings of the 1971 Annual Session, a new church asked for admission into the Association:

“... a delegation, led by Rev. Burr Holcomb from Welcome Home Church in the Traphill Community came forward with a petition requesting membership in the Association.”

After being under the watch care of the Association for one year, Welcome Home Church was received into full fellowship. In 1976, the Missions Committee approved a request from Welcome Home Church to

the Baptist State Convention for a \$10,000.00 loan with which to build a new church building. At present, approximately 100 members, led by the Rev. Burr Holcomb, have completed the new church building and have begun having services there. From a small one-room building, they have now built a new large sanctuary and ten Sunday School rooms in a lovely setting with a well-designed, beautiful structure complimentary to the mountainous surroundings.

At the 1972 Annual Session, Rev. Lyon offered his resignation as Superintendent of Missions to become effective December 31, 1972. He, too, continued to serve in the Association as pastor of New Light #1 Church. Mr. Lyon had earned the love and respect of the people of the Stone Mountain Association by his uncompromising zeal and his loyal dedication to its causes.

Rev. Mace Johnson, a beloved pastor in the Brushy Mountain Association, was elected as the new Superintendent of Missions. His duties began on January 1, 1973. He assumed the responsibility of carrying out the former plans for the World Mission Conference held in March of 1973. According to available information, fourteen churches participated in this event which featured a missionary speaker in each church (on a rotating basis) for seven consecutive services, Sunday through Friday.

The Rev. Glenn Huffman, Associational Moderator at the time the World Mission Conference was held, said in his 1972 and 1973 reports:

“ . . . The program for World Mission Conference has been accepted by most churches in our Association. Our hope is that this conference will bring about a greater awareness of news of Missions throughout the world. . . .”

- 1972

“ . . . The World Mission Conference was a great success. . . .” - 1973

In addition to the joy of promoting the on-going ministries of the Association, carrying out the plans for the World Mission Conference, and preaching in many revivals, Missionary Johnson emphasized that his greatest joy was in seeing people receive Christ as Saviour.

After eighteen months of service as missionary, Rev. Johnson resigned to become pastor of Mountain Valley Church in the Stone Mountain Association. This attests to the confidence which he earned as he served the churches as missionary. Pastor Johnson is still serving the church there as pastor and the Association as Chairman of the Nominating Committee.

On September 15, 1974, Mrs. Mabel Couch, former Minister of Education and Youth at the Wilkesboro Baptist Church in the Brushy Mountain Association, was elected Director of Missions for the Stone Mountain Association (a title adopted by the State Convention and the Association for Associational Missionaries). Mrs. Couch came to the Association experienced in both church and Associational work. In the local churches (which her husband, I. V. Couch, pastored), her duties were quite varied. She served as music director, T. U. Director, and other offices in most of the church organizations. In addition she served as Minister of Education and Youth for four years. Her many missions-oriented experiences, along with her love for rural church work, made associational work an attractive challenge.

In 1974, the associational office was located in the Couch residence and because of previous losses by fire and limited finances, the Director of Missions began her work with cardboard file boxes, two dozen Coco-Cola Bottling Co. pencils, a pocket full of rubber bands (saved from the daily newspapers), a filmstrip projector, and a screen. The Couches lived in the parsonage of the Brushy Mountain Association where Mr. Couch was missionary, and that Association voted to allow the Stone Mountain Association the use of their supplies and equipment until the latter could become self-supporting.

Shortly thereafter, with special offerings for an Equipment and Supplies Fund and increased monthly gifts from the churches, along with a special gift from the Baptist State Convention, the following equipment was acquired:

An electric typewriter, an electric mimeograph machine, an electric folder, a used desk, a used table (donated by Millers Creek Church), an electric heater (donated by Traphill Church), shelves for both office and storage room (built by the Rev. I. V. Couch and Mr. Wade Barlow - a part of the lumber having been donated by Mr. Bruce Shumate), a 16mm sound projector (donated by Mr. Ransom Wagoner), and office space donated by Baptist Home Church.

This is the first time the Stone Mountain Association has ever had an office outside the missionary's home. A telephone has simplified communications and tripled office contacts.

The 1974 Annual included reports from twenty-four churches. Previously, Pleasant Ridge and Pleasant View Churches had withdrawn to join the Elkin Association; and the loss of these two very active churches meant the loss of at least 565 in Sunday School, \$2,119.00 in Cooperative Program gifts, \$639.00 in Associational Missions gifts, and \$3,345.00 in total mission giving. Needless to say, this was a set-back for the Association.

However the Budget and Missions Committees devised plans, contacted churches encouraging them to increase their regular associational gifts to 3% of their receipts, and work together prayerfully to keep the

Stone Mountain Association as self-supporting as possible. This resulted in an increased budget each year with the churches responding favorably, which, along with aid from the Baptist State Convention (dating all the way back to the time Rev. Cothren was appointed missionary), enabled the Stone Mountain Association to recover from the loss of these two strong churches and to go far beyond any previous years in financial support and mission giving.

During the history of the Association there has been an average of twenty-one churches. Presently there are twenty-two and these twenty-two churches are doing more for mission endeavors than at any previous time in its long history irrespective of the number of churches in membership.

The Mission Endeavors of the eighth decade are being carried on with a greater number of functioning committies with specific responsibilities. Each organizational leader is encouraged to plan at least one new and challenging event annually. The pastors, dedicated men of God, are the key persons in the success of any Association, and many of them are becoming more enthusiastic supporters of the Associational Mission Endeavors.

The Stone Mountain Association has accepted the challenge to go forward for the Lord and His work throughout the world as indicated below:

<i>In 1976</i>	<i>In 1977</i>
Cooperative Program	\$6,722.00
Associational Missions	3,403.00
State Missions	386.00
Home Missions	2,868.00
	\$15,200.00
	6,527.00
	1,033.00
	5,805.93

Woman's Missionary Union 1925-1976

Woman's Missionary Union is the church organization for involving and training women and girls in all concepts of Missions.

A copy of the "Report of the Organization of the Stone Mountain W.M.U." preserved in the 1925 Minutes of the Association, provide interesting details which merit a place in this history:

"On September 18, 1925, women of the missionary societies of the Stone Mountain Association met at Mountain View Church and organized their associational unit. Three societies were represented: Mountain View, Liberty Grove and Fairplains. Miss Mary Warren from Raleigh and Mrs. K. D. Stukenbrok were present and assisted in the organization. Other visitors were in attendance also.

The devotional exercises were conducted by Mrs. Claude Billings. A group of young men from Mountain View School and a group of young women from the same school, each rendered some exceptionally fine music. Mrs. J. S. Elliott gave an inspiring talk on "The Command of Jesus," stressing the fact that God is the source of all power and we must be channels of good for God if we would live to bless the world. After earnest prayer followed the election of officers for the ensuing year.

Mrs. J. S. Elliott of Liberty Grove W.M.S. was elected superintendent and Mrs. J. G. Sebastian of Fairplains was elected secretary of the new organization.

Miss Mary Warren then spoke on the "Mission of W.M.U. Work," briefly outlining the W.M.U. ideals for growth and service.

The meeting closed with the singing of the hymn, "Blest Be the Tie That Binds," Rev. J. S. Elliott closed with prayer.

At the writing of this report the Union is proud to have five W.M.S. organizations, two Sunbeams and one Y.W.A."

Mrs. K. D. Stukenbrok

"Then Traphill W.M.U. gave a demonstration which was enjoyed by all
present. On motion report was adopted." (1925 Minutes)

Leaders of the five organizations reported were listed in the back cover of the 1925 Associational Minutes:

Miss Lula Church, North Wilkesboro

Miss Edith Lyon, Dockery

Mrs. E. R. Settle, Hays

Miss Belva Kilby, Hays, President of Y.W.A.

Mrs. Ellen Pruitt, Traphill

Names of the churches were not listed. Enrolment was given as fifty-six.

In 1926 the W.M.U. Report listed the W.M.U. objectives as given in the Woman's Missionary Union Manual:

" . . . increased spirituality of our women; stimulating them in Bible study, and united prayer services, desirous of awakening the missionary spirit and the real spirit of service shown by our Lord when on earth and in His teachings among women and children of our churches."

The first W.M.U. Annual Session following the organizational meeting was held at Liberty Grove Church on July 22, 1926. Three societies were represented: Liberty Grove, Mountain View, and Mount Pisgah. The 1926 report continued:

"The Association had with them our State Secretary, Mrs. Edna R. Harris, who spoke on tithing; making it very interesting for all present. We also had with us our worker, Miss Valerie Belle Nichols, who gave a report of her

work. She visited nine different communities, helped revive two societies, organized one society, and left places for other societies to be organized.

The next Annual Meeting will be held with Traphill Baptist Church, date not yet decided on."

Ennis Church, Secretary

Mrs. J. S. Elliott, Associational Superintendent

The three churches with W.M.S. organizations reported two Sunbeam Bands giving a combined total membership of sixty-two.

No further reports from church or Associational W.M.U. organizations were recorded in the Associational Minutes until 1942. Whether this was due to lack of leadership after Liberty Grove Church withdrew from the Stone Mountain Association is not known to this Historical Committee. Mrs. J. S. Elliott, Associational W.M.U. Superintendent, was the wife of the pastor of Liberty Grove Church. It is possible that the Associational W.M.U. existed without making reports. On the other hand the church organizations could have continued without an Associational organization. It is probably safe to assume that W.M.U. work was weak during these years, if indeed, it did exist at all.

In 1942 the only information provided was the statistical table:

*"W.M.U. Organizations and Gifts of Stone Mountain Baptist Association
for Year Ending September 1942:"*

Church	President	WMS	Enr.	G.A.	Enr.	Mission	Gifts
Baptist Home	Not given	1	20				\$25.00
Maple Grove	Mrs. E. R. Fox	1	20				
Pleasant Ridge	Mrs. Walker Luffman	1	24				42.50
Traphill	Mrs. W. V. Nix	1	10	1	6		26.50
		4	74	1	6		\$94.05

In 1943, the year Mrs. Luffman was elected W.M.U. Superintendent, there was probably a complete re-organization of the Associational W.M.U. At this time the Associational W.M.U. began to grow and to exert its influence in many ways. From that time the W.M.U. Reports were recorded annually in the Associational Minutes. The W.M.U. Report as presented in the "Proceedings" that year was prepared by Mrs. V. Winfrey Luffman, Mrs. E. R. Fox and Mrs. Eulalah Brown. Mrs. Earl James of Elkin spoke to the report which is printed below:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.' Our W.M.U. is a tremendous influence and is growing mission-hearted people and is helping to carry on the great commission that our Lord laid down for us to follow.

A Woman's Missionary Society is an organization for the women of a Baptist church, which meets regularly and has for its aims to stimulate a missionary spirit through prayer, the study of the missionary message of the Bible and world missions, personal service, and regular contributions to missions."

Mrs. E. R. Fox, WMU Pres., Maple Grove

Mrs. V. Winfrey Luffman

The W.M.U. began to be a permeating influence on missions and mission giving in the Stone Mountain Association, as shown in the 1945 W.M.U. Report by Mrs. Walker Luffman, president of the Pleasant Ridge W.M.U.:

"It is like leaven which a woman took and hid in three measures of meal until the whole was leavened. (W.M.U.) Aims and ideals are based on the fundamental principles of Christian living: Bible and mission study; prayer and personal service; enlistment, soul-winning, and Christian stewardship. . . Every Missionary Baptist Church ought to have a Woman's Missionary Union to give the great missionary education needed."

Mrs. Walker Luffman

Brief W.M.U. Reports were made for 1946, 1947, and 1948, setting forth the objectives of W.M.U., encouraging the use of the W.M.U. Year Book, revealing the W.M.U. emphasis upon missions, and

explaining the purpose of W.M.U. Reports for these years were given by Mrs. Winfrey Luffman, Mrs. Walker Luffman, Mrs. B. W. Pendry, Mrs. A. A. Johnson and Mrs. U. M. Myers.

The 1949 W.M.U. Report by Mrs. W. W. Luffman and Mrs. W. W. Calloway was concluded with these words:

"May we study missions, give to missions, and pray for missions with all our being while we have time and opportunity here in the world."

In 1950, the W.M.U. Reports began to encourage the churches to have full-graded organizations - W.M.U. for the women, Y.W.A. for young ladies, G.A.'s for Intermediate and Junior girls, and Sunbeam Bands for all preschoolers. In 1951, 1952, 1953, and 1954, the written W.M.U. Reports were omitted, except for Statistical Tables. (See Statistical Tables at end of this chapter.) In 1954 Roaring Gap Church reported a W.M.S. with forty-six members, the largest in the Association. No reports of W.M.U. activities were recorded in 1955 and 1956 although Mrs. Winfrey Luffman reported that she had served during both of these years as Associational Superintendent of W.M.U., had organized two new W.M.S. organizations, four youth organizations, taught 12 church mission studies, and led one group Mission Study with six churches participating.

In 1957, the Associational W.M.U. was reorganized with Mrs. Winfrey Luffman being re-elected Associational Superintendent. During this year six churches with W.M.S. organizations were reported with a total enrolment of 124. All six of these churches participated in Foreign Mission Study; five observed the Week of Prayer for Foreign Missions; and all six gave through the Lottie Moon Christmas Offering for Foreign Missions. Five of these churches observed the Week of Prayer for Home Missions and gave through the Annie Armstrong Offering for Home Missions.

The first slate of Associational officers for all organizations of W.M.U. was listed in the 1957 Minutes of the Stone Mountain Association. (See Statistical Tables for list of W.M.U. Officers.)

In 1958, Mrs. Luffman reported:

"A new Woman's Missionary Society was organized at Mountain View Church in May and an Intermediate G.A. and a Junior G.A. was organized at Pleasant Ridge in April. Total organizations for the Association now number 7 W.M.S.; 5 G.A.; and 1 Sunbeam Band.

. . . There are now 286 members enroled in W.M.U.; seventy-one giving through the Cooperative Program; thirty-three tithers. . . .

Pine View and Center Churches were received into the Association with a W.M.S. in each, making a total of nine. . . ."

Also in 1958 subscriptions to *Royal Service*, *Tell* and *Sunbeam Activities* (magazines for W.M.U. organizations) were reported and the women were encouraged to subscribe to them.

In 1959, the W.M.U. Report stated that:

"A new Woman's Missionary Society was organized at Knobbs. . . . Fairplains divided their W.M.S. into two circles. . . . Traphill W.M.S. became inactive.

Seven W.M.S. organizations had members attending the Foreign Mission Study at First Church in Elkin as guests of the Elkin Associational W.M.U..

Lottie Moon Christmas Offering for Foreign Missions was \$843.59 - more than twice the amount of the previous year; Annie Armstrong Offering for Home Missions in March was \$370.00 - also more than twice the amount of the year before; Heck-Jones Offering was \$56.45 - almost double that of the previous year. . . ."

In 1960, New Light Church #1 organized a Woman's Missionary Society. Two churches, Baptist Home and Fairplains, reported full-graded W.M.U. organizations. There were two Intermediate G.A.'s, two Junior G.A.'s (Girl's Auxiliary), one ungraded G.A., and three Sunbeam Band organizations. The total number of organizations for women and girls was twenty with a total membership of 345. Pleasant Ridge Intermediate and Junior G.A.'s received advanced recognition in their Forward Steps (a plan for achieving certain stages of advancement).

Ninety-five persons reported giving through the Cooperative Program and sixty-nine were listed as tithers. The Lottie Moon Offering went beyond a thousand dollars for the first time - \$1,236.22. There were ninety-six subscriptions to *Royal Service*; 18 to *Window of Y.W.A.*; 23 to *Tell*; and 4 to *Sunbeam Activities*. Eleven organizations participated in Community Missions. The closing paragraph of Mrs. Luffman's W.M.U. Report for 1960 said:

"Having served as president for the seven years the Associational W.M.U. has been in the Stone Mountain Association, I have resigned and Mrs. Belva Gregory will assume the duties of President on October 1."

In 1961, the new W.M.S. of Oak Ridge Church was added making a total of eleven. The total W.M.U. organizations numbered twenty-four with a total membership of 388. There were sixty tithers and 169 members giving through the Cooperative Program. (Sometimes statistical reports varied.)

In Mrs. Gregory's 1961 W.M.U. Report, the following information was given:

"The Annual Meeting was held at Center Church. Miss Kathryn Bullard of Raleigh and Mrs. LaPrarie, Superintendent of Sellers Home (Home for unwed mothers in New Orleans) were guest speakers. At this meeting Mrs. Burr Hutchison of Route 2, Elkin was elected Associational W.M.U. President . . ."

That year subscriptions to *Royal Service* numbered 141; *Tell*, 31; *Window of Y.W.A.*, 20; and *Sunbeam Activities*, 4.

One new W.M.S. from Benham Church was added in 1962, bringing the total to twelve. That year Mrs. Hutchison reported that the Annual Meeting of the W.M.U. was held at Maple Grove Church. The theme was "My Church Is Reaching Out." Guest speakers were Mrs. Hubert Middleton, Missionary to Chile, and Miss Delois Hemrick, State Sunbeam Band Director.

The 1963 Annual Meeting of Stone Mountain Associational W.M.U. was held at Benham Church, at which time the 75th anniversary of Woman's Missionary Union of the Southern Baptist Convention was observed. Mrs. James T. McRae, former missionary to Gaza, was guest speaker. The theme was "The Gift of God."

Mrs. Hutchison said in the last paragraph of her 1963 report:

"... may we keep uppermost in our minds the words of the Apostle Paul to the church at Corinth when he said: 'For we are laborers together with God.' ... to the end that 'the world through Him might be saved.' II Cor. 3:9 - John 3:17"

The Woman's Missionary Union of the Stone Mountain Association joined the Southern Baptist Convention's observance of the Baptist Jubilee Year in 1964. It also incorporated the SBC theme, "For Liberty and Light," at the Annual Meeting at Pine View Church. The women from Fairplains presented the program centered around this theme. Missionary speaker was Mrs. Virginia Oliver, Missionary to Brazil. During the year, Mrs. B. R. Holbrook of First Baptist Church, Independence, Virginia, taught a seven and one-half hour Leadership Course from which thirty women received Leadership Cards. This was the largest number in the history of the Stone Mountain Associational W.M.U. to receive Leadership Cards.

In 1965 Mrs. Commie Hayes became Associational W.M.U. President. Mount Zion organized a W.M.S. and one became inactive. Mrs. Belva Gregory taught the Mission Study books, *Winds of Change* by Gerald Palmer and *Go Home and Tell* by Bertha Smith at Mountain View Church. Guest speaker for the Annual Meeting held at Oak Ridge was Mrs. W. K. McGee. Her topic was "True Worship." The Rev. Bill Pruitt led in the installation service for new officers.

In 1966, Mrs. Bill Pruitt, whose husband was Associational Missionary, became Associational W.M.U. President. At the Annual Meeting, Miss Mariam Roberson spoke on the subject, "Why Are You?" A G.A. Rally (the first to be reported) was held at Fairplains Church under the direction of Mrs. Reva McLean and Mrs. Patsy White. Mrs. Clara Norwood of the Patterson Avenue Mission in Winston-Salem spoke at the rally. Associational W.M.U. leader, Mrs. Nona Blevins, Mrs. Reva McLean, Mrs. Pauline Kerley, Mrs. Frances Roselle and Mrs. Bill Pruitt attended the W.M.U. Leadership Workshop at Fruitland (the first group of Associational Officers to attend such a workshop, according to reports).

Mrs. Bill Pruitt, in the 1967 W.M.U. Report, said, "Whenever and wherever you find a W.M.U. at WORK, you will find a MISSIONARY-MINDED church."

Quotes from *Changes and Choices*, the W.M.U. Handbook, were used in the W.M.U. Report of 1968:

"Women need spiritual purpose and practical direction to be gained through participation in W.M.S. - the only organization of Southern Baptist Churches distinctly designed for women. W.M.S. can make missions clear and compelling for today's Baptist woman, help develop her talents, channel her energies, minister to her needs, nurture her spiritual life and bring her into right relationship with Christ. . . ."

The year of 1969 presented a challenge to Mrs. Pruitt - that of presenting the Southern Baptist Convention ideas for the "Changing 70's." A great deal of her time was spent interpreting these materials to the churches. The Annual Meeting that year was held at Fairplains Church with Mrs. Jane McRae as featured speaker.

The 1970 W.M.U. Report includes the following statements:

"... In helping a church fulfill its mission for which Christ established it, Woman's Missionary Union works closely with all other church members for missions, sharing love, and concern for other people. Laboring together with others and with God, the members of a church grown in spiritual discernment, serving Christ joyously, that the world may know Him. . . ."

The 1971 report stated the four tasks of W.M.U.:

Teach Missions; engage in Mission Action; support World Missions through praying and giving; and provide and interpret information regarding the work of the church and denomination.

Mrs. Pruitt, in the last paragraph of her report for the year said:

"... Needs which can be met through an Associational W.M.U. program include fellowship, inspiration, motivation, service, leader training, and cooperative work."

In the 1972 W.M.U. Report, the women were urged to be faithful in their own churches. They were challenged to mission action, to mission study, to mission prayer, and to mission giving. The closing remarks of Mrs. Pruitt's report this year were:

"... May we, the members of the W.M.U. in the Stone Mountain Association, take on new courage and commit ourselves to a deeper commitment to the mission challenge that Christ has committed to us. Remember! ! - the Lord is depending on us."

Mrs. Bill (Mary) Pruitt continued to serve as W.M.U. Director through 1973. Her faithfulness to the task of promoting W.M.U. in the churches, of interpreting the purposes of W.M.U., and of promoting activities that would strengthen both the W.M.U. and the churches, is evident in the growth and strength of W.M.U. in the Association.

In 1973, the W.M.U. Report related the following:

"... It has been a great blessing for me to serve as your W.M.U. Director for these seven years, and I assure you my continued interest and concern. I hope that our new W.M.U. Director, Mrs. Gaye Swaim, can rely on your support in the future. There are limitless possibilities for her in Associational W.M.U. work and I urge each church to help her and back her up in making our Associational W.M.U. bigger and better than ever before. . . ."

Mrs. Bill (Mary) Pruitt

Mrs. Gaye Swaim, a member of Knobbs Church, began serving as W.M.U. Director in 1974. In her reports she urged the churches to become involved and encouraged the women and girls to participate in the W.M.U. organizations. She led the Associational Officers to hold planning session during 1975. Mrs. Swaim led in the Annual Session at Benham. At this meeting, Rev. and Mrs. R. L. Stocks, missionaries to Mozambique, were guest speakers. The Children's Chorus at Benham Church presented the youth musical, "Rock of the Head" - directed by Mrs. Robbie Blackburn. The Acteens of Mountain View Church presented a skit, "Love Thy Neighbor."

Also in 1975, Mrs. Jerry (Gaye) Swaim planned for all the Associational Officers to attend the Annual Associational Leadership Workshop held at Fruitland. At the end of the year, Mrs. Swaim resigned to return to Appalachian - ASU at Boone - to complete work on her Master's Degree. (She is a teacher at Traphill Elementary School.)

Mrs. Barbara Pardue was elected W.M.U. Director in 1976. This Annual Session of the W.M.U. was held at Fairplains. Mrs. Faye Tunmire Fincannon, former missionary to the Philippines, was guest speaker. The theme was "Let Christ's Freedom Ring Around the World." Fairplains' Youth Choir provided special music. Mrs. Pardue also made provisions for all the Associational team of officers to attend the State Leadership Workshop at Fruitland. In her 1976 report, she shared these facts:

"... Our team is almost the only one in the State that has to pay its own way and buy all its own materials with which to work. Other Associations pay for these. I would like to thank the W.M.U. team for being so willing to give themselves and their service to the Association."

At this writing Mrs. Pardue is still the W.M.U. Director and is still seeing that the team has the opportunity to go to the State Workshop, to have planning meetings, to have leadership training for all W.M.U. members in the churches, and to make special plans for the Annual Sessions. She plans to organize the first Associational Day Camp for Third Graders.

Our Associational officers agree that we have a great challenge. In all the efforts that have been made since 1925, only ten of the twenty-two churches now have a W.M.U. organization. If progress is to be made, pastors, church W.M.U. officers and Associational officers must work together in helping our churches to carry out the Great Commission.

There is a place for every woman and girl in every church to serve the Lord and her church through W.M.U. - Baptist Women, 45-up; Young Baptist Women, 30-45; Baptist Young Women, 18-29; Acteens, 12-17; Girls in Action, 6-11; and Mission Friends for all Preschoolers. (The growth in mission giving is shown in Mission Endeavors Section.)

SECTION IV – TRAINING EMPHASES

From its very beginning, the Stone Mountain Baptist Association supported Christian Education. At the first Annual Session in 1897, Mr. J. O. Brewer said in his associational report on Christian Education that “ . . . to educate the child should be the thought of each parent, and this means more than simply putting the child in school. We should carefully investigate the moral and religious atmosphere of the school that we think of patronizing. There are several schools in reach of us conducted by Christian Baptist teacher and we would recommend that these schools be given the preference.”

Mr. J. T. Jordon and Mr. T. C. DeBorde, in their report to the Association in 1899, re-emphasized the importance of securing a good education:

“There is more interest being taken in the subject of education than ever before. The facilities for securing an education are so great that any young man or woman who earnestly desires it may secure a finished education. Wake Forest College, the pride of every North Carolina Baptist, was never more prosperous than now. The Baptist Female University will open the 27th to the young women of the state, with its excellent buildings and strong faculty; it opens with bright prospect. Traphill Institute is an excellent preparatory school, worthy of a large patronage.”

F. C. Hall, J. A. Gilliam and Grant Cothren made the Christian Education Report to the Association in 1911. Their succinct advice to all who listened showed unusual wisdom with respect to the need for an educated citizenship. In part the report said:

“As no country can rise to any high mark without an education, it is highly necessary for all youth of our land to be educated. . . . We also urge the co-operation of patrons and teachers, so we can have better schools. For higher education we recommend Wake Forest College for young men and Meredith College for young women. For a supreme education we recommend the Bible, both Old and New Testaments. Those who refuse the splendid opportunities that are now available will be hewers of wood and drawers of water as they participate in opportunities that confront us.”

The Baptists of the Stone Mountain Association not only talked better education but they did something about it in a very tangible manner. They established in 1913 their own school, located it near the center of Wilkes County and gave it the name “Mountain View Institute.” This school had such an impact on North Carolina Baptists that its founding and other facts of history are treated separately in Section IV of this History.

The Stone Mountain Baptist Association continued to support the training of its youth via Baptist schools - High Schools, Junior Colleges and Senior Colleges. The Associational report of 1923, written by J. S. Elliott and J. Samuel Johnson, generally summarize the attitude and actions of Baptists with respect to educational institutions. A portion of this report is quoted below:

“By Christian Education we are seeking to train individuals according to the principles taught by Christ. We seek to meet the three-fold nature of man, the physical, mental and spiritual.

By reason of the principle of separation of church and state, we cannot leave the religious training of our youth to the state system of education. Realizing this we as Baptists are endeavoring to provide for our constituency a system of education which will meet not only the physical and mental, but the spiritual nature as well.

In order to meet the demands of the growing desire for education in our state, we have placed Baptist High Schools in every section of the State. To provide college training for those who find it possible to pursue advanced studies, the Baptists have established colleges. These are grouped Junior Colleges and Senior Colleges. The Junior Colleges owned and supported by Baptists are: Mars Hill College, Wingate College and our own Mountain View College. For more advanced work we have Wake Forest College for men and Meredith College for young women.

We recommend that the churches of the Stone Mountain Association encourage the young people of the communities to patronize our denominational schools and especially our own Mountain View College.”

Presently other schools and colleges are being supported by the Stone Mountain Association. The report by Mr. Hardin Royal in 1976 updates our information with respect to the relationship of the Stone Mountain Association to higher institutes of learning:

"In 1830, the Baptist State Convention was organized primarily for the purpose of establishing a Baptist college, although there were already two church academies and the University of North Carolina in Chapel Hill. Wake Forest Institute, which was begun in 1842, became Wake Forest College in 1847. Thus Baptists in this state have been closely identified with Christian higher education for 142 years.

Now the Christian higher education system of Baptists includes the following six other colleges: Campbell, Chowan, Gardner-Webb, Mars Hill, Meredith and Wingate. Since 1944, these schools have been guided in their development by the Council on Christian High Education of the Baptist State Convention. The Council, one of the oldest educational cooperatives in America, is the only organization of its kind in the Southern Baptist Convention.

Cooperation between colleges and churches is expressed by the Cooperative Program and the Baptist College Day Offering on Father's Day; the training for most of the pastors and other staff persons by the colleges; recruitment of Baptist young people by pastors furnishing names of high school students for contact by the colleges; the pledging by colleges of financial aid to North Carolina Baptist youth; invitations to colleges for students and faculties to speak at churches, pastors' conferences and associations; and preparation by the colleges to send speakers upon request.

Though there are 53 colleges supported by the various Baptist State Conventions, North Carolina Baptist college enrollment is about 15%.

The mission of Baptist colleges is their commitment to the guidance of Christian values in the search for truth. Baptist colleges reaffirm their gratitude for the support given by Baptists through the Cooperative Program. We further reaffirm our faith in and our support of the local church, and the broad programs of our denomination."

The training of young people has been approached in the Stone Mountain Association through a variety of endeavors. In addition to formal educational institutions, special programs such as the Sunday School, Baptist Training Union, and Music programs contributed significantly to the effectiveness of this work. These programs are discussed in depth later in this section.

The Sunday School

1897-1925

From the very beginning the Sunday School has been one of the most emphasized programs sponsored by the Stone Mountain Baptist Association. Predictably it has also been one of the most successful in spite of some difficulties along the way.

At the first Annual Session of the Stone Mountain Baptist Association on November 19, 20, and 21, 1897, J. R. Jolly and S. Q. Myers began to set the stage for a successful Sunday School program by recommending a Sunday School for every church:

"Sabbath Schools originated several thousand years ago under the Jewish dispensation, when the people went up to the Synagogue every Sabbath to hear the reading of the law. People were bound by the Moral law to teach the Old Testament Scriptures to their children. When our Blessed Saviour was on earth, He went to the Synagogue every Sabbath day, 'as his custom was' to read the Scriptures. The Apostles preached and taught the people on the Sabbath day. In the early days of Christianity the custom prevailed of assembling the children, the youth, and the older people on the Sabbath for Scriptural instructions. Parents, remember you are responsible for the instruction of your children. The neighbor is responsible for the instruction of his neighbor. The older are responsible for the instruction of the younger. In fact, we are our brother's keeper. The Sunday School is one of the means being used by Jehovah as an instrument in our hands for the conversion of those around us. It is a fact that three-fourths of the young people coming into our churches today come through the Sunday School. As the infant mind is cultivated so the individual will be. Let this infant Association commence great things for the Lord in preparing the youth of this section for His service in this world, and His glory in the world to come. We hope that each church in this Association will organize and keep up a Sunday School, and we urge that each member of the different churches become a member or student in the Sunday School. This is a great field of promise and usefulness now whitened, waiting for workers."

In 1899, a special committee composed of D. J. Roberts, T. C. Myers, and A. C. Billings was appointed by the Association to study the possibility of establishing a Sunday School Convention. Evidently, the Association approved the recommendation of this committee as the 1899 Associational Minute reports the plans for an organizational meeting. The Rev. E. W. Turner was scheduled to preach the first Sunday School Convention sermon at the organizational meeting to be held at Dehart Church on Friday before the second Sunday in August, 1900, at twelve o'clock noon. Details of this meeting have not been preserved. However, we know that the convention was organized as a few of the early Sunday School Convention Minutes have been preserved, including the one of 1901. Since this particular minute is the earliest one that the Historical Committee has been able to locate and since it is so interesting and informative, it has been printed verbatim in its entirety below:

PROCEEDINGS

--)O(—

Friday 12 M July 5th, 1901

The Second Annual Session of the Stone Mountain Sunday School Convention met in Traphill Baptist church, at the appointed time, and after engaging in song and prayer service, listened to a sermon by Rev. W. W. Myers, Text: Isaiah 1:17, after which Gen. T. F. Toon, State Supt., delivered an address on Education. On motion, organization was postponed 'till Saturday morning. Benediction by Rev. W. W. Myers. Adjourned.

Saturday 9 A.M. July 6th, 1901

Convention met. Song and prayer service conducted by R. E. Caudill.
Convention called to order by the retiring President.

On motion, elected J. A. Gilliam Secretary protom.

On motion, elected R. E. Caudill President and J. A. Gilliam Secretary.

Letters, accompanied by delegates from the different schools as follows, were presented and read by the Secretary: Chestnut Grove, Bethel, Mt. Carmel, Traphill, Mt. Zion, Dehart, Elk Spur, Roaring Gap.

Taken up Program. Welcome address by D. J. Roberts.

The President appointed the following committees:

Committee on Religious Exercise: The Delegates of Traphill school. Nominative Committee: Rev. J. W. Brown, Rev. W. W. Myers and Wiley Royal. Committee on Time, Place and Preacher: Shade Long, Wm. Sparks, C. M. Caudill. Committee on Program: S. Q. Myers, Shade Long and Monroe Handy. Committee on Resolutions: C. P. McCann, Rev. W. W. Myers and Rev. D. J. Roberts. Committee on Finance: Charles Royal and Noah Haynes.

60 MINUTES INTERMISSION

1 P.M. Convention reassembled. Finance Committee report. Received \$2.60 for minute fund.

Query: 1st. By what means can the older members of our churches be enlisted in the Sunday-school work. Rev. D. J. Roberts.

Query: 2nd. Is indifference to the Lord's cause and laziness sinful? Remedy: Rev. Grant Cothren.

Query: 3rd. Do I derive any benefit from attending Sunday School? W. M. Royal, W. W. Myers, _____ McCann.

Committee on Religious exercise report, Rev. W. W. Myers to preach to-morrow at 11 a.m.

Nominative Committee Report, S. Q. Myers, J. S. Holbrook and R. E. Caudill as Executive Committee.

Committee on Time, Place and Preacher for next session referred to Executive Committee.

Committee on Program to report in the future.

Committee on Resolutions: Resolved, That we tender our heart-felt thanks to the Brethren and Sisters of this community for their kind hospitality during the Session.

SYMPOSIUM

The importance of Sunday-school work as I see it. A short talk from one representing each school. This proved to be very interesting. Adjourned 'till to-morrow morning at 9:30 A.M.

Sunday 9:30 A.M. July 7th, 1901.

Song and Prayer services conducted by T. C. DeBorde.

Query: 4th. The needed revival in religious work. Means to be used. Discussed by Rev. Grant Cothren in absence of the President. Followed by Rev. Roberts and Myers.

11 A.M. Sermon by Rev. W. W. Myers. Text: Isaiah 55:3.

Thus ended the second session of the Stone Mountain Sunday School Convention. The session was an enjoyable one; and after song and a warm hand-shaking. Adjourned.

R. E. Caudill, President

J. A. Gilliam, Secretary

STATISTICAL TABLE

S. S.	SUP'T.	SEC'Y.	POSTOFFICE	DELEGATES	
Chestnut Grove	R. E. Caudill	W. G. Jones	Mulberry, N.C.	N. J. Haynes, Florence Jones, Edith Jones	110
Bethel	J. P. Elledge	J. A. Gilliam	Hays, N.C.	J. P. Elledge, J. A. Gilliam, J. O. Emerson	65
Mt. Carmel	C. P. McCann	H. H. Phipps	Cherry Lane, N.C.	D. J. Roberts, C. P. McCann, Lizzie McCann	90
Traphill	Thomas Crabb	Ethel Sparks	Traphill, N.C.	Thos. Crabb, F. M. Lyon, Allie Sparks	86
Mt. Zion	W. F. Myers	Geo. Adams	Mulberry, N.C.	Shady Long, Thomas Shumate	70
Dehart	W. F. Porter	Ellen Myers	Dehart, N.C.	S. Q. Myers, I. M. Myers, Mrs. I. M. Myers	60
Elk Spur	J. S. Myers	C. J. Royal	Miles, N.C.	J. H. Higgins, Francis Vannoy, C. J. Royal	82
Roaring Gap	T. C. DeBorde	Ella Johnson	Parks, N.C.	T. C. DeBorde, J. F. Gentry, Ella Johnson	112
Piney Grove	W. D. Woodruff	Lura Smoot	Ashers, N.C.	.....	60
Walnut Grove	.....	.....	Ira, N.C.	.....	90
New Covenant	.....	.....	Viands, N.C.	.....

Totals, 825

Evidently, the 1901 session of the Sunday School Convention impressed the Association with its ability to promote the Sunday School. On September 26, 1902, while the Annual Associational Session convened at Walnut Grove Church, the records reveal that

"On motion we give the Sunday School work over to the Sunday School Convention and will stand by and aid the same. The next Sunday School Convention will be held at New Covenant Church on August 3, 1903, with H. V. Hix preaching the convention sermon."

In 1904, the proceedings of the Stone Mountain Sunday School Convention were included in the minutes of the Association for this particular year. Again, due to the scarcity of early Sunday School Convention records, these proceedings and other data were copied verbatim for the information and pleasure of the reader:

PROCEEDINGS OF THE STONE MOUNTAIN SUNDAY SCHOOL CONVENTION

Friday, August 5, 1904

The Fifth Annual Session of the Stone Mountain Sunday School Convention met at the appointed time. Introductory sermon by Rev. G. W. Adams. Subject, Love of God. Text, 1st John 4:19. No intermission. Convention called to order by the chair. Letters accompanied by delegates from the different schools were presented and read by the Secretary. Mt. Pisgah, Mountain Valley, Chestnut Grove, Fair Plain, Saddle Ridge and Trap Hill.

On motion elected C. M. Caudill President and S. S. Jennings Secretary.

On motion appointed the following committees:

Time and Place - Felix Hall, N. W. Gant and Solomon Brown

Resolutions - C. P. Andrews and G. W. Adams

Finance - J. C. Kilby and W. F. Myers

Song and Prayer - On motion adjourned until tomorrow at 9 a.m.

Saturday, 9 a.m., August 6, 1904

Song and Prayer. Convention called to order and minutes of yesterday read and received. Called for letters when the following were presented and read: Mt. Zion, Dehart, Piney Grove, and Laurel Fork. On motion refer first query and take up second. Query: The true Sunday School Worker: Discussed by S. S. Jennings. On motion refer third query and take up fourth. Query: What effect does systematic training at home have upon the church and Sunday School. Discussed by Willborn Woodruff and C. P. Andrews. Music by choir. On motion refer fifth query and take up sixth. Query: What shall we do with the kickers in the church and Sunday School work. Discussed by W. F. Burke, Felix Hall, R. E. Caudill, G. B. Walker and C. P. Andrews. Seventh query: Should people visit on the Sabbath. Discussed by C. P. Andrews. Eighth query: A comparison of the condition of the Baptist Church and Sunday School forty years ago with the present condition. Discussed by G. W. Adams. On motion appointed the following Nominative Committee: Felix Hall, Willborn Woodruff, and N. W. Gant. On motion that we have a general symposium from all the schools. On hour's intermission.

1 p.m. Convention re-assembled. Music by choir and general symposium participated in by all the schools. On motion discussed the subjects referred. 1st query: Origin of the Sunday School and its object. Discussed by Grant Cothren, G. W. Adams and C. P. Andrews. 5th query: What are the true qualifications of the true superintendent and teacher. Discussed by E. R. Settle. On motion called for the reports of the Committees:

Report of Committee on Finance received and committee discharged. Amount received, \$5.00.

Report of Committee on Time and Place as follows:

Place, Fair Plain; Time, Friday before the third Sunday in July, 1905. Preacher, Grant Cothren. Alternate, R. E. Caudill.

The Nominating Committee report as follows:

For Executive Committee, J. S. Kilby, C. P. Andrews and Joshua Spicer. Report received and committee discharged.

On motion that we embody the Sunday School Convention Minutes with the minutes of the Association. On motion that we empower the Executive Committee to appoint a man on Sunday School Mission work.

Report of Committee on Resolutions as follows:

Resolved, that we, the officers and teachers of this convention search the scriptures to learn our duty and do it. Report received and committee discharged. Music by choir. On motion adjourned until to-night at 8 o'clock p.m.

Saturday Night, August 6, 1904

Met at 8 p.m. Recitations by the young people. An interesting speech by E. R. Settle. Adjourned until tomorrow at 10 a.m.

Sunday, 10 a.m., August 7, 1904

Song and Prayer. Sunday School taught in the progressive and non-progressive ways by Supt. C. B. Andrews and his Sunday School from Fair Plain. Followed by a temperance rally. The leading stars in this were three little girls asking for protection of the people who have in their power to do much in stopping the manufacture and use of strong drink; after which Rev. Grant Cothren gave us the best speech of his life: followed by a liberal contribution from the people toward a field missionary in Sunday School work. Amount received, \$6.97.

This ended a most successful session in the history of the convention. C. M. Caudill, Pres.; S. S. Jennings, Sec. In behalf of the Stone Mountain Sunday School Convention, we extend the Mountain Valley Church Sunday School and friends our thanks for their kindness shown us in so courteously entertaining the convention. We wish to thank Mrs. U. B. Walters for her services as organist. This deed of kindness will be long remembered by us. J. S. Kilby, Rev. Grant Cothren.

LIST OF DELEGATES

Mt. Pisgah, Dockery, N.C. - J. M. Alexander, J. R. Gambill, J. F. Gambill, Mae Myers
 Piney Grove, Moxley, N.C. - J. S. Gambill, D. M. Cleary, Willborn Woodruff
 Mt. Zion, Mulberry, N.C. - S. Long, A. T. Shumate, W. F. Myers, Floid Absher
 Trap Hill, N.C. - James Billings, Allie Sparks, Cora Sparks
 Laurel Fork, Gray, N.C. - James Blackburn, S. S. Jennings
 Saddle Ridge, McGrady, N.C. - F. C. Hall, Sophrania Hall, Edward Long
 Walnut Grove, New Life, N.C. - G. E. Blevins, Viola Gambill, Nora Myers
 Mt. Valley, Mulberry, N.C. - W. M. Faw, W. C. Kilby, Henry Kilby
 Friendship, Millers Creek, N.C. - S. A. Bumgarner
 Chestnut Grove, Hall's Mill, N.C. - G. B. Walker, W. J. Jones, W. T. Burke
 Baugus, Trap Hill, N.C. - R. C. Cothren, O. T. Richardson, R. B. Cothren
 Fair Plain, N.C. - Bettie Hix, Loyd Blackburn, N. W. Gant
 Dehart, N.C. - L. B. Myers, Z. S. Myers

Churches	Delegates for 1903	Delegates for 1904
Dehart	L. B. Myers, Levi Absher, J. F. Myers	L. B. Myers, J. Y. Brooks, C. H. Dilliard
Elk Spur	G. W. Sparks, Wm. Higgins, J. W. Spicer	G. W. Sparks, Jno Cox, Wm. Higgins
Mt. Carmel	D. J. Roberts, J. A. Jordan, M. D. Cawdill	D. J. Roberts, J. M. Jordan, G. A. Gentry
Chestnut Grove	G. B. Walker, T. G. Jones, J. C. Haynes	
Mt. Pisgah		G. E. Myers, C. M. Caudill, Jno Absher
Mt. Zion	S. Long, W. F. Myers, W. H. Brown	A. T. Shumate, J. G. Teague, W. F. Myers
New Covenant	G. W. Johnson, D. J. Wiles, J. N. Myers	G. W. Johnson, J. W. Cheek, J. N. Wiles
New Light		
Piney Grove	Joshua Spicer, A. J. Bililngs, W. C. Caudill	Joshua Spicer, A. J. Billings, W. C. Waddell
River Side		P. H. Caudill, J. B. Pardue
Laurel Fork	Adam Long, Tobias Long, F. C. Hull	Adam Long, T. A. Long, Alex Key
Rock Springs		G. B. Walker, J. A. Taylor, E. H. Pruitt
Trap Hill	J. S. Holbrook, J. S. Kilby, J. S. Brinegar	J. S. Holbrook, J. E. Kilby, J. A. Patterson
Walnut Grove	T. C. Myers, J. M. Adams, W. J. A. Blevins	T. C. Myers, T. E. Blevins, J. F. Blevins
Fair Plain	C. P. Andrews, Wm. Baugus, Norman Gant	C. P. Andrews, Lloyd Blackburn, W. Shepherd
Mt. Valley	J. W. Brown, Solomon Brown	Solomon Brown, J. W. Brown, Geo. Bumgarner

Sunday School	Supt.	Secretary	Post Office	Enroll.
Mt. Zion	W. F. Myers	A. T. Shumate	Mulberry, N.C.	75
Laurel Fork	S. S. Jennings, T. C. Long	Virdia Johnson	Gray, N.C.	75
Mt. Pisgah	C. M. Caudill	Mae Myers	Dockery, N.C.	45
Fair Plain	C. P. Andrews	Emma Absher	Fair Plain, N.C.	106
Baugus School House	R. C. Cothren	Cordelia Baugus	Trap Hill, N.C.	37
Chestnut Grove	J. B. Burke	W. T. Burke	Halls Mill, N.C.	66
Friendship	S. A. Bumgarner	A. C. Bumgarner	Millers Creek, N.C.	72
Saddle Ridge	F. C. Hall	Ida Hall	Halls Mill, N.C.	62
Trap Hill	Morgan Lyon	Jas Billings	Trap Hill, N.C.	90
Mt. Valley	Solomon Brown	W. C. Brown	Mulberry, N.C.	100
Dehart	L. B. Myers	Wady Brook	Dehart, N.C.	75
Walnut Grove	W. J. A. Blevins	Nora Myers	New Life, N.C.	50
Piney Grove	Willborn Woodrup	Esta Billings	Moxley, N.C.	45

Although the work of the Sunday School was theoretically turned over to the Sunday School Convention, nevertheless, an Associational Sunday School Committee was appointed at each subsequent Annual Session to promote the Sunday School work at the Associational level. Thus this program received a "double-barrel" emphasis—this committee functioning throughout the ensuing year with un diminished fervor. Many men made numerous speeches at Annual Associational meetings during these early years on behalf of the Sunday School; while some speeches were repetitious, others were substantive and showed much insight, dedication and concern. Excerpts from some of these speeches are printed below:

"When we come to speak of the Sunday School work we are at a loss for words to speak its praise; for the beneficial influence the work is having for good will never be known in this life. In the Sunday School all have an opportunity to do something for our Lord and Master to whom we feel so much indebted and who has done so much for us. Therefore, let us strive more earnestly to advance the work."

Joshua Spicer, 1907

1910

"The Sunday School is not something apart from the church. It is the church itself organized for a specific purpose; that purpose is the moulding of the character in the image of Christ by means of the study of the word of God. The study and teaching of the Bible, in the Sunday School is of the utmost importance, a work of the church for the Master, and is the means by which many are brought to a true knowledge of God."

Joshua Spicer, T. C. Long, Committee

1918

"Nothing is more clearly taught in the Bible than the fact that God wants us to teach His word to the people. Every time Israel wandered away from God, they were brought back largely through teaching. In the New Testament times Jesus and the Apostles made teaching a great factor in the spread of the gospel. Teachers' training is in great need for this important work and we are proud of the fact that we are prepared as never before in this particular phase of work. The faculty at Mountain View prepares young men and women for this special line of work also special work is being given each year in Sunday-school, Institutes being held under the guide and leadership of Bro. E. L. Middleton, Secretary of Sunday-school Pedagog and we advise all churches to take advantage of these courses by sending a full and complete representative of teachers and those who are expected to become teachers in S. S."

J. H. Thompson, A. B. Hays, Committee

The Sunday School Convention met at Roaring Gap Church on July 16, 17, 18, 1909, for its tenth Annual Session. In addition to the usual sermons which were preached by A. B. Hayes on Friday night; H. V. Hix, on Saturday night; and Grant Cothren on Sunday, the following subjects were addressed by many individual speakers:

"Our Individual Responsibility to the Sunday School"

"Superintendent in Sunday School, His Duties"

"Teachers Ready and Filled with the Message"

The above subjects were discussed by Grant Cothren, A. B. Hayes, C. W. Cheeks, T. C. DeBorde, H. V. Hix, C. W. Wiles, T. M. Lyon, J. S. Kilby, and Joshua Spicer.

The eight churches in attendance at the 1909 Sunday School Convention listed their delegates and other church officers. This information is shown below:

WALNUT GROVE CHURCH, Newlife, N.C.

OAK RIDGE CHURCH, Hays, N.C.

Delegates	T. C. Myers W. M. Billings J. R. Caudill	Delegates	R. M. Waddell J. A. Holloway Oid Wiles
Alternates	Miss Elzora Blevins Dett Pruitt Miss Mary Adams	Alternates	C. S. Felts Miss Nelia Felts Miss Lizzie Mayberry
T. E. BLEVINS and W. B. GAMBILL, joint Supts. MISS ELZORA BLEVINS, Secretary Minute fund 40¢	J. T. WILES, Superintendent C. W. WILES, Secretary Minute fund 75¢		

ROARING GAP CHURCH, Traphill, N.C.

Delegates	A. J. Vestal T. C. Dedoard R. M. Collins
	MRS. SALLIE GENTRY, Superintendent J. C. COLLINS, Secretary Minute fund 60¢

BETHEL CHURCH, Hays, N.C.

Delegates	A. B. Hays J. P. Elledge T. Elledge C. W. Gilliam C. M. Deaman Miss Viola Deaman Miss Laura Elledge Miss Minnie Gilliam
Alternates	A. B. HAYS, Superintendent D. E. ELLEDGE, Secretary Minute fund 75¢

PINEY GROVE CHURCH, Newlife, N.C.

Delegates	Joshua Spicer A. J. Billings
	I. C. WOODRUFF, Superintendent MISS ESTA BILLINGS, Secretary Minute fund 40¢

Promoted by both the Sunday School Convention and the regular Associational Sunday School Committee, this program continued to grow. Beginning with eight churches with an enrollment of 427 as shown in the 1898 Associational Minute, the membership had reached 1296 by 1917 with twenty-three churches reporting enrollments ranging from 25 at Flint Hill to a high of 116 at Mountain View. Listed below are the churches reporting Sunday Schools along with officers and membership in 1917:

CHURCH	SUPERINTENDENT	SECRETARY	ENROLLMENT
Baptist Home	John McGrady	Ina Belle Elledge	64
Bethel	J. A. Gilliam	Vina Elledge	58
Benham	E. W. Settle	Felix Gambill	67
Chestnut Grove	U. C. Owens	J. B. Key	46
Chestnut Hill	D. A. Adams	J. L. Reynolds	63
Dehart	Noah Harrold	Asker Rhodes	62
Elk Spur	William Higgins	Maggie Vannoy	33
Fairplains	J. E. Henderson	G. W. Johnson	35
Flint Hill	D. V. Brown	W. S. Gryder	30
Haymeadow	L. B. Myers	Hattie Sebastian	46
Laurel Fork	Floyd Long	Georgia Woodie	40
Mountain Valley	Haggie Brown	Bessie Rash	39
Mountain View	J. S. Kilby	Belva Blevins	124
Mt. Pisgah	J. A. Myers	Vaughn Billings	85
New Light	M. Blackburn	Mertie Durham	50
Oak Ridge	C. W. Wiles	Manley Byrd	60
Pleasant Ridge	D. F. McCann	Vertie Murray	90
Piney Grove	Clemmie Billings	Floss Holbrook	50
Roaring Gap	E. DeJournette	Amy Woodruff	52
Stony Ridge	Floyd Cothren	H. E. Billings	50
Traphill	Ira Harris	Beatrice Holbrook	41
Union	J. M. Pilkinton	G. C. Whittington	55
Walnut Grove	W. B. Gambill	Pearl Johnson	50
		Total	1296

TRAPHILL CHURCH, Traphill, N.C.

Delegates	C. M. Caudill A. C. Yale Miss Delia Lyon
	J. F. LYON, Superintendent MISS DELIA LYON, Secretary Minute fund 50¢

FAIRPLAINS CHURCH, Fairplains, N.C.

Delegates	J. R. Turner L. P. Gant H. V. Hix
	H. V. HIX, Superintendent MISS MAGGIE BLACKBURN, Secretary Minute fund 45¢

NEW COVENANT CHURCH, Viands, N.C.

Delegates	M. S. Walker A. S. Billings Miss Gertie Rash
Alternates	A. Miles A. C. Blevins Mrs. C. W. Cheek
	W. S. WALKER, Superintendent J. S. HALL, Secretary Minute fund 50¢

In 1917, Mr. E. L. Middleton, State Sunday School worker from Raleigh, N.C., presented to the Association some specific aims of the Sunday School program and recommended that the churches make every effort to reach these goals which were:

1. Definite campaigns for reaching more of our people for our schools. A religious census with a follow-up canvass will help greatly.
2. An earnest effort to get our officers and teachers enlisted in the great work of Teacher Training. Our schools can never be what they should be until we have trained workers.
3. A close touch and co-operation with the Sunday School Department of our Mission Board. The Secretary, E. L. Middleton, Raleigh, N.C., will furnish free, valuable tracts and suggestions on every phase of Sunday School work. Let this co-operation include liberal offerings in our schools for the expenses of Sunday School Missions.
4. Finally, a vitalizing of all our schools to make them more effective in evangelism and definite in training every one for personal service."

One method used by the Association to promote more interest in the Sunday School work was the Mass Meeting. The first one was held at Traphill Baptist Church on September 23, 1899. Details of this meeting are not known; but we do know that the Moderator, Calloway Blevins, along with B. F. Cheek, D. J. Roberts, and R. K. Johnson, used this occasion to extol the values of the Sunday School. As the fourth day of this Annual Session was devoted to promoting the work of the Sunday School, one must assume that these dedicated leaders attached great importance to this phase of the work. This Mass Meeting was concluded with a sermon by the Reverend James Shumate. Additional Sunday School Mass Meetings similar to the original one were held from time to time during ensuing years.

Although great emphasis was placed on the promotion of the Sunday School, nevertheless, all did not go well during the war years and for a few years immediately after World War I. Stone Mountain Sunday School Convention Minutes for the years 1914-1925 have not been located, although intensely sought; and one can only assume that if they ever existed, they have fallen victim to the vicissitudes of time. The Annual Associational Minutes, however, clearly show that something was wrong with the Sunday School Convention but give few details. Clues extracted from the Association Minutes are shown below:

1. In 1917 the Moderator appointed a committee composed of C. F. Fields, A. B. Hayes and J. M. Caudill with instructions to "reorganize the Sunday School, either separately or in convention with a sister association." No records have been found to suggest that their assignment was carried out.
2. In 1921 a recommendation to the Association that one or more persons be appointed to assist pastors in Sunday School work. This may suggest that the Sunday School Convention was not functioning.
3. A motion was made and passed at the Annual Meeting in 1922 "to use the money in North Wilkesboro Bank due the Stone Mountain Sunday School Convention in the Sunday School work of the Stone Mountain Association."
4. Again in 1923, another motion was presented to the Association to turn all the money due the Stone Mountain Sunday School Convention over to the Executive Committee. It is unclear what they were to do with it.
5. The Rev. S. L. Blevins and Elder C. F. Fields again called for the reorganization of the Sunday School in 1925 at the Associational Annual Meeting held with Traphill Church.

The records, however, seem to suggest an interruption in the Sunday School Convention, possibly beginning as early as 1917 and lasting until the convention was reorganized at Piney Grove Church on May 29, 1926. The following table summarizes most of the information known about the original Sunday School Convention of the Stone Mountain Association:

STONE MOUNTAIN SUNDAY SCHOOL CONVENTION

Date	Superintendent	Secretary	Convention Sermon	Location (Church)	No. Schs.
1900	Organizational	Meeting	E. W. Turner	Dehart	8
1901	R. E. Caudill	J. A. Gilliam	D. J. Roberts	Traphill	10
1904	C. M. Caudill	S. S. Jennings	G. W. Adams	Mountain Valley	13
1907	S. L. Blevins	C. M. Caudill		Traphill	16
1908			Grant Cothren	Walnut Grove	19
1909	C. M. Caudill	A. B. Hayes	T. M. Lyon	Roaring Gap	8
1910	C. M. Caudill	A. B. Hayes	J. A. Blevins	Liberty Grove	12
1913	C. M. Caudill	J. A. Gilliam	W. W. Myers	Bethel	12
1914			I. C. Woodruff	Mountain View	15
1917				Roaring Gap	

In spite of the difficulties encountered by the Association in promoting its Sunday School program, considerable growth is evident from a close scrutiny of the records. Beginning in 1897 with eight schools and a total membership of less than 400, the Sunday School enrollment reached 1600 by 1925, with twenty or more schools being involved. So many people participated during this period of time in promotional work that a complete expose of their activities within the limitations of this history is virtually impossible. However, the people listed below were active independently of the convention in promoting the Sunday School at the Annual Associational Sessions, and it seems logical to assume that they significantly influenced the growth of this program:

1897 — J. R. Jolly, S. Q. Myers
1898 — J. J. Caudill, F. B. Cheek, T. C. DeBorde
1899 — Joshua Spicer, W. B. Elledge, G. T. Gordon, W. W. Myers, C. M. Cope, Squire Blevins
1900 — S. Q. Myers, W. B. Elledge, Squire Blevins, G. W. Adams, Grant Cothren
1901 — E. Handy, T. G. Jones, Milton McNeil, Grant Cothren
1902 —
1903 — J. V. Hix, J. S. Kilby, Joshua Spicer, J. S. Holbrook
1904 — C. F. Fields, C. P. Andrews, T. C. Myers, R. E. Caudill, Calloway Blevins, T. C. DeBorde
1905 — R. E. Caudill, W. J. A. Blevins, Grant Cothren
1906 — A. H. Snow, William Higgins, J. W. Burchette
1907 — Joshua Spicer, J. C. Haynes, J. W. Burchette
1908 — J. S. Kilby, Levi Absher, E. L. Middleton
1909 — S. L. Blevins, Grant Cothren, T. C. Long, Levi McCann
1910 — Joshua Spicer, T. C. Long, W. E. Gilley
1911 — C. C. Gambill, H. V. Hix, G. W. Sebastian, C. M. Caudill
1912 — Joshua Spicer, L. W. Shumate, J. F. Gentry
1913 — E. R. Settle, J. S. Blevins, Grant Cothren
1914 — T. C. Long, J. M. Lyon, C. M. Cope, W. R. Bradshaw
1915 — C. M. Caudill, T. C. Long, G. W. Johnson
1916 — John McGrady, L. W. Shumate, Z. V. Church, W. F. Cooper, F. B. Hamrick, Coite Jones
1917 — J. M. Absher, A. B. Hayes, J. M. Caudill, C. F. Fields
1918 — J. H. Thompson, A. B. Hayes
1919 — J. A. Blevins, C. F. Fields, C. M. Cope, W. F. Cooper
1920 — L. B. Murray, S. S. Jennings, W. F. Carlton
1921 — Walter Whittington, N. P. Myers, R. L. Church
1922 — A. Caudill, Bruce Billings, L. B. Murray
1923 — E. R. Settle, R. M. Waddell, W. B. Gambill
1924 — J. N. Barnette, S. L. Blevins, Joseph Porter
1925 — J. S. Elliott, Bruce Billings, A. T. Sebastian

The Sunday School

1926-1976

For several years prior to 1926, various leaders in the Association advocated the re-organization of the Stone Mountain Sunday School Convention. This re-organization became a reality on May 29, 1926, when twenty-one churches of the Association assembled at Piney Grove Church for the first Annual Session of the newly reorganized Sunday School Convention. Mr. J. A. Gilliam was elected Superintendent of the Convention and Miss Audrey Templeton, Secretary. Twenty-one churches presented delegates representing 1561 members enrolled in the various Schools. At this convention as well as subsequent ones, subjects relating to the Sunday School were discussed. Appropriate worship services were a part of this and all the conventions which followed.

In 1927, the second session of the reorganized Sunday School Convention met with Roaring Gap Church and the Minutes for this meeting (being the first official records of the reorganized Convention) have been preserved and are copied below for the information and pleasure of the reader:

PROCEEDINGS

Stone Mountain Sunday School Convention met with Roaring Gap church, 11:00 A.M., May 28, 1927. Song service conducted by Brother C. W. Wiles. Scripture reading and prayer by Rev. J. S. Elliot.

Organization

Convention called to order by Chairman.

Letters from ten Sunday Schools handed in and read by Audrey Templeton, assisted by C. W. Wiles.

On motion, J. A. Gilliam was elected chairman; Audrey Templeton, secretary.

On motion the meeting adjourned till 1:00 P.M.

Prayer by Rev. W. F. Cooper.

Because of the bad weather the delegates were invited to the homes of the generous people in the community.

1:00 P.M.

Convention reassembled. Song, "There's Power in the Blood," led by C. W. Wiles.

Discussion: "The Superintendents and Their Opportunities," by C. W. Wiles and Rev. W. F. Cooper. Their talks were very much enjoyed by all present.

Discussion: "Individual Responsibility to the Sunday School," by Rev. J. S. Elliot. Brother Elliot impressed the hearers with the idea of each individual's responsibility.

The following committees were appointed:

Financial Committee—B. W. Pendry and J. E. Dejournette.

Time, Place and Preacher—C. W. Wiles and F. A. Dancy.

Religious Exercises—J. E. Dejournett, Mrs. C. C. Gentry and Mr. Holbrook, delegates of Roaring Gap Sunday School.

Committee on Religious Exercises Report

Rev. J. S. Elliot to preach tonight, 7:30 P.M., and Rev. J. T. Murray Sunday at 1:00 P.M.

J. E. DEJOURNETT

MRS. C. C. GENTRY

MR. HOLBROOK, Committee

On motion the meeting was adjourned until 10:00 A.M. Sunday.

Prayer by Rev. J. S. Elliot.

Saturday Night, 7:30 O'clock

Song services by Roaring Gap Choir.

Sermon by Rev. J. S. Elliot. Text, Isaiah 38:4-5: "Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord,

the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years."

Sunday Morning, May 29, 1927, 10:30 O'clock

Song services by Roaring Gap choir.

Prayer by Rev. W. F. Cooper.

From 11:00 until 12:00 we were favored with several beautiful selections by the Roaring Gap choir, which was led by Prof. P. B. Collins.

Report of Committee

Next Convention to be held at Hay Meadow Baptist Church, beginning 10:00 A.M., Saturday before the last Sunday in May, 1928. Preacher, Rev. I. C. Woodruff.

C. W. WILES

F. A. DANCY, Committee

Financial Committee Report

Received for minute fund	\$14.62
Paid for printing minutes	\$12.50

B. W. PENDRY

J. E. DEJOURNETT, Committee

It was agreed to hold the next union singing at Bethel Church, two miles south of Hays postoffice, on the Traphill and North Wilkesboro road, beginning 10:00 A.M., the fifth Sunday in July, 1927.

Collection was taken for minute funds and incidentals. Amount, \$1.60.

On motion adjourned till 1:00 P.M.

Prayer by Rev. J. S. Elliot.

1:00 P.M.

Convention reassembled.

Song services conducted by Hardin Brown.

Sermon by Rev. J. T. Murray. Scripture reading: I Cor. 15. Theme: The Resurrection. Rev. Murray gave us an inspiring sermon.

2:00 P.M.

The following classes were arranged to take part in song services: Roaring Gap, Knobbs, Oak Level and Bethel. Each class was at its best and rendered many beautiful selections.

Committee appointed to prepare program for next Sunday School Convention: Mrs. J. L. Gregory, F. A. Dancy, C. W. Wiles.

Then the congregation joined in singing "Sweet Bye and Bye."

Closing prayer by Rev. J. S. Elliot.

J. A. GILLIAM, Chairman

AUDREY TEMPLETON, Secretary

LIST OF DELEGATES

Baptist Home—

Bethel—Mrs. J. A. Gilliam, J. G. Mayberry, Beatrice Combs.

Benham—E. W. Smith, C. B. Settle, Ada Settle.

Flint Hill—Ruby Anderson, Tom Clonch, J. M. Kilby.

Hay Meadow—A. R. Myers, Flora Hanes, Namoa Myers.

Liberty Grove—James Henderson, Opal Elliot, Santford Henderson.

Mountain View—Pansy Gilliam, Bernice Templeton, Mrs. J. L. Gregory.

Mt. Pisgah—James Walker, Lonnie Billings

Mountain Valley—J. C. Kilby, Quincy Brown, Sherman Shumate.

Mount Zion—L. H. Shumate, M. S. Shumate, O. N. Watkins.

Oak Ridge—Bert Pendry, C. W. Wiles, Noah Harrold.

Pleasant Ridge—Winfrey Luffman, W. W. Carter

Piney Grove—Homer Waddell, Joncie Cleary, Marcus Gamble.

Roaring Gap—Herman Holbrook, J. E. Dejournett, Mrs. J. N. Gentry.

Traphill—Rev. T. M. Lyon, Mrs. Ellen Pruitt, Vaudie Lyon.

STATISTICAL TABLE 1927

SUNDAY SCHOOL	Superintendents & Postoffices	Secretaries and Postoffices	Officers and Teachers	Beginners, 3 to 5	Primary, 6 to 8	Juniors, 9 to 12	Intermediates, 13 to 16	Seniors and Adults	Cradle Roll, under 3	Total Enrolled
Baptist Home	I. F. Elledge	Paul Hudler	7							
Bethel	J. G. Mayberry, Hays	Dolly Rhoades, Hays	6	5	22	12	10	38		91
Benham	Walter West, Benham	Ada Settle, Benham	8	14		12	11	27		72
Flint Hill	J. M. Kilby, North Wilkesboro	Ruby Anderson, N. Wilkesboro	5	24		10	15	12		66
Hay Meadow	F. A. Dancy, Hays	Ethel Walker, Hays	8		15	30	25	12		82
Liberty Grove	Mrs. J. S. Elliot, Knotville	Arthur Warren, N. Wilkesboro	7	12	18	12	8	19		76
Mountain View	C. E. Billings, Hays	Mrs. D. T. Derman, Hays	10	18		22	16	32		98
Mt. Pisgah	James Walker, Dockery	Lonnie Billings, Dockery	6	11		10		12		39
Mountain Valley	E. F. Watkins, Reddies River	Edith Kilby, Reddies River								40
Mt. Zion	J. H. Faw, Reddies River	Emer Wyatt, Reddies River	6	11	0	7	16	18		58
Oak Ridge	C. W. Wiles, Hays	Eula Wiles, Hays	10							75
Pleasant Ridge	Bryant Carter, Elkin	Brady Pettyjohn, State Road	6	18		22	18	17		81
Piney Grove	Homer Waddell, Moxley	Myrtle Church, Moxley	6	5	20	20	15	25		81
Rock Springs	W. M. Absher, McGrady	Ethel Douglas, McGrady	6	10	10	15		15		56
Roaring Gap	C. C. Gentry, Doughton	Mrs. J. E. Dejournett, Thurmond	8	8	8	12	24	20		80
Traphill	Griffis Royal, Traphill	Bessie Pruitt, Traphill	6	15	15			20		56
16 Churches										1055

The work of promoting the Sunday School was largely handled by the Sunday School Convention, although written and oral Sunday School reports were presented at each Annual Session of the Association. Beginning in 1926, the Sunday School Convention met annually until 1962. No record has been found to indicate that it was held in 1962, 1963, and 1964. The final Sunday School Convention was held in 1970 at Mt. Pisgah Church.

The Sunday School Convention played a major role in promoting effective Sunday Schools in the churches. As a rule, the Convention emphasized the type of information that would help members more effectively promote this work. At many sessions outstanding leaders would actually demonstrate various techniques involved in teaching a Sunday School lesson. In addition to pedagogical methods, the Convention featured pertinent topics or queries that would be addressed by knowledgeable people. Listed below are sample queries taken from some of the early minutes:

- 1927 — "The Superintendent and His Opportunity"
- 1928 — "The Church's Responsibility to Provide Efficient Teachers for the Children"
- 1929 — "Who Is Responsible for the Church and Sunday School?"
- 1931 — "What Does It Take to Constitute a Good Sunday School?"
- 1932 — "Is the Sunday School Essential to the Church?"
- 1933 — "How to Interest Those Who Are Indifferent to the Church and Sunday School"
- 1935 — "What Are the Benefits of a Sunday School Revival?"
- 1937 — "What Will the Sunday School Do for the Church and the Community?"
- 1940 — "How Do You Build a Good Sunday School?"
- 1945 — "What Is the Role of the Pastor in the Sunday School?"
- 1950 — "Do We Need Social Activities in the Sunday School?"
- 1955 — "Why Have a Training Union?"

For more than twenty-five years, the Annual Sessions of the reorganized Sunday School Convention was a major thrust in promoting the Sunday School. During the 1950's, concepts of approach to the Sunday School work began to change. Some leaders indicated that they did not believe the Sunday School Convention was effectuating the principles incorporated in the Sunday School program. Thus a search for new ideas began. In May 1959, while the Convention was in Session at Maple Grove Church, the afternoon portion of the Session was used to establish a Sunday School Workers Conference. It was here that the seeds were sown which resulted in an expanded Associational Sunday School Organization. In part this is what Superintendent Bruce Dearman said about this portion of the program:

"At this time a Sunday School Workers' Conference was held, various departments assembled and were led by the following people:

Pastors and Superintendents — The Rev. Jack Bagwell, from the Sunday School Dept. in Raleigh, N.C.

Adults and Young People — The Rev. Guy Cain, General Missionary for Northwest N.C.

Juniors — Mrs. Deck Taylor, Associational Worker from the Caldwell Association

Primaries and Beginners — Mrs. Paul Cockerham from the Elkin Association

Everyone seemed to enjoy these department discussions and we feel that each one made up his mind to go back to his Sunday School and work much harder in the coming year..."

Mr. Dearman's report, although somewhat prophetic, was accurate. The Stone Mountain Associational Sunday School Organization was expanded and a team approach to the promotion of Sunday School activities was instituted. The officers for the newly-expanded Sunday School Organization for 1959-1960 are shown below:

Bruce Dearman	Superintendent
Vernon Woodruff	Assistant Superintendent
Mrs. Carroll Dancy	Secretary-Treasurer
Paul W. Gregory	Chorister
Mrs. Glenn Dancy, Sr.	Pianist
Rev. Dean Dillard ...	Superintendent of Evangelism and Enlargement
Mrs. Walker Luffman	Training Department Leader
Mrs. Lawrence Shumate	Vacation Bible School Leader
Mrs. Fred Miller	Cradle Roll and Nursery Leader
Mrs. Link Osborne	Beginner Leader
Mrs. Carl Holder	Primary Leader
Mrs. R. W. Calloway	Junior Leader
Mr. Gwyn Gambill	Intermediate Leader
Mrs. Trealy Harrold	Young People Leader
Mr. C. M. Royal	Adult People Leader
Mrs. Barney Cleary	Extension Leader

Beginning in 1960, Quarterly Planning Meetings for Sunday School Officers became a fixed strategy for improving the work of the Sunday School. The Training Plannin Clinic was also continued as was "Action Night." Although not directly related to the promotional activities of the Sunday School, the convention delegates voted in 1960 to discontinue publishing Convention Minutes since much of the material contained therein was a duplication of information recorded in the Associational Minutes. During the 1970's, Group Study Courses were introduced on an Associational level. Most Superintendents at the Association level took advantage of State Training Programs designed to help them to become more effective directors of the Sunday School program. These and other strategies were used during the 1960's and 1970's, but it must be pointed out that not all successive superintendents were consistent in using available helps for promotional work.

It is obvious that much progress in Sunday School promotion has been attained in spite of the fact that the Sunday School Convention as such was discontinued in 1970. Some Sunday Schools subsequently became standard with Baptist Home Church leading the way. The 1976 records reveal that there were 2698 pupils in the Sunday Schools reported by twenty churches. Only Elk Spur and Mt. Pisgah did not file a Sunday School report with the Association.

It is virtually impossible to give within the confines of this limited history a narrative description of all the Sunday School Convention Officers. To provide more information concerning their activities, a summary report has been prepared and recorded at the conclusion of the Sunday School section. This report reveals that J. A. Gilliam served as Superintendent of the Sunday School Convention for twenty-three consecutive years beginning in 1926 and ending in 1948. While all the Associational Superintendents served with distinction, it is historically necessary to point out that Mr. Gilliam served longer in this capacity than all other Superintendents combined. He launched the Convention at its reorganization and kept it on an even keel all these years.

THE REORGANIZED SUNDAY SCHOOL CONVENTION (1926-1976)

Date	Superintendent	Secretary	Convention Sermon	Place
1926	J. A. Gilliam	Beatrice Holbrook	S. L. Blevins	Piney Grove
1927	J. A. Gilliam	Audrey Templeton	J. S. Elliott	Roaring Gap
1928	J. A. Gilliam	Audrey Templeton	J. A. Blevins	Haymeadow
1929	J. A. Gilliam	Bernice Templeton	S. L. Blevins	Baptist Home
1930	J. A. Gilliam	Bernice Templeton	Grant Cothren	Stony Ridge
1931	J. A. Gilliam	Mrs J. E. Dejournette	A. B. Hayes	Fairplains

1932	J. A. Gilliam	Mrs. J. E. Dejournette	A. B. Hayes	Traphill
1933	J. A. Gilliam	Mrs. J. E. Dejournette	O. B. Mayberry	Bethel
1934	J. A. Gilliam	Mrs. J. E. Dejournette	A. F. Absher	Maple Grove
1935	J. A. Gilliam	Miss Opal Pendry	H. A. Bullis	Haymeadow
1936	J. A. Gilliam	Miss Opal Pendry	A. B. Hayes	Knobbs
1937	J. A. Gilliam	Miss Opal Pendry	S. L. Blevins	Baptist Home
1938	J. A. Gilliam	Mrs. Paul Holbrook	C. M. Caudill	Benham
1939	J. A. Gilliam	Mrs. Paul Holbrook	Grant Cothren	Traphill
1940	J. A. Gilliam	Miss Rosalee Pendry	A. B. Hayes	Piney Grove
1941	J. A. Gilliam	Miss Rosalee Pendry	T. E. Blevins	Maple Grove
1942	J. A. Gilliam	Mrs. Glenn Dancy	A. B. Hayes	Benham
1943	J. A. Gilliam	Mrs. Glenn Dancy	Grant Cothren	Knobbs
1944	J. A. Gilliam	Mrs. Glenn Dancy	Grant Cothren	Pleasant Ridge
1945	J. A. Gilliam	Mrs. Glenn Dancy	S. L. Blevins	Baptist Home
1946	J. A. Gilliam	Mrs. Glenn Dancy	A. F. Absher	Mountain Valley
1947	J. A. Gilliam	Mrs. Lonnie Brown	Ernest Blevins	Maple Grove
1948	J. A. Gilliam	Miss Margie Pendry	H. E. Blevins	Roaring Gap
1949	Trelia Kilby	Mrs. Elbert Blevins	Woodrow Wishon	Stoney Ridge
1950	Trelia Kilby	Mrs. Elbert Blevins	A. A. Johnson	Mountain View
1951	Trelia Kilby	Mrs. Elbert Blevins	Albert Byrd	Haymeadow
1952	Trelia Kilby	Mrs. Elbert Blevins	M. L. Blevins	Baptist Home
1953	Vernon Woodruff	Mrs. Winfrey Luffman	Clate Brown	Knobbs
1954	Vernon Woodruff	Mrs. Winfrey Luffman	M. L. Blevins	Bethel
1955	Vernon Woodruff	Mrs. Winfrey Luffman	Hillery Blevins	Fairplains
1956	Vernon Woodruff	Mrs. Winfrey Luffman	Bill L. Pruitt	Benham
1957	Vernon Woodruff	Mrs. Lester Royal	Major Caudill	Mountain View
1958	Vernon Woodruff	Mrs. Carroll Dancy	George Hankins	Fairplains
1959	Bruce Dearman	Mrs. Carroll Dancy	Dwight Gray	Maple Grove
1960	Bruce Dearman	Mrs. Elbert Blevins	Dr. Douglas Branch	New Light #1
1961	Bruce Dearman	Mrs. Elbert Blevins	Rev. Richard Smith	
1962	Bruce Dearman	Rev. M. A. Honeycutt	No Convention this year.	
1963	Bruce Dearman	Mrs. Robert Baity	No Convention this year.	
1964	George T. Elledge	Mrs. Robert Baity	No Convention this year.	
1965	George T. Elledge	Mrs. Robert Baity	Rev. Vaughn Byrd	Stony Ridge
1966	George T. Elledge	Bobbie D. Rhodes	Rev. Clifford Johnson	Mountain Valley
1967	George T. Elledge	Wayne Reavis	Not held, no church would host.	
1968	Cyrus H. Shumate	Wayne Reavis		
1969	Cyrus H. Shumate	Wayne Reavis	Rev. E. S. Morgan	Stony Ridge
1970	Wayne Pardue	Wayne Reavis		Rock Springs
1971	Wayne Pardue	C. C. Blevins		Mt. Pisgah
1972	Wayne Pardue	C. C. Blevins	No Convention reported.	
1973	Wayne Pardue	C. C. Blevins	No Convention reported.	
1974	Roger Luffman		No Convention reported.	
1975	Roger Luffman		No Convention reported.	
1976	Roger Luffman		No Convention reported.	

Music

Music has always been an integral part of the Stone Mountain Associational activities. The first annual session of the Stone Mountain Association included the songs: "Jesus Lover of My Soul," "Blessed Assurance," and "Come Thou Fount of Every Blessing," sung by the congregation. In the early days when new churches were being formed, all churches were not fortunate enough to have a musical instrument to accompany congregational singing. As the churches expanded, so did the music but at a much slower pace.

As early as 1911, the Stone Mountain Association used music provided by the Traphill Baptist Church Choir as a part of the Worship Service. Throughout the eighty-year history of the Association, music activities continued to be an integral part of the annual sessions. However, during the early years, there was no formal music program among the many other programs sponsored by the Association.

In 1926, the Stone Mountain Sunday School Convention was reorganized, and one of the first things it did was to organize a Fifth Sunday Union Singing to be alternated among the churches. In 1927, this program was held at Bethel Church on the fifth Sunday in July. This was an occasion when the choirs from the different churches could come together and sing several songs on an individual choir basis. In 1932, the choirs participating were listed in the Sunday School Minutes along with the directors:

Baptist Home	John McGrady
Oak Ridge	Billy Harrold
Stony Ridge	Bret Cothren
Haymeadow	F. A. Dancy
Roaring Gap	W. W. Calloway
Bethel	Hamp Elledge

Quartets singing on this occasion included one each from Traphill, Elkin, Baptist Home, Roaring Gap, and Lexington. This program was the only music sponsored in the Stone Mountain Association for the first sixty years of its existence, and as far as this committee has been able to determine, it was sponsored only by the Sunday School Convention. Mr. J. A. Gilliam seems to have been the author and creator of this program as he was the first Chairman of the Fifth Sunday Union Singing and served in this capacity for many, many years.

The first music department sponsored by the Association came into being in 1957. V. Winfrey Luffman was elected the director of this program. His first report as Music Director appears in the minutes of the 1958 session in which it is stated that the music department of the Stone Mountain Baptist Association was organized on October 14, 1957, at Mountain View Church. Present for this organization were 89 persons from 13 churches. Walter Jacobs, Minister of Music and Education in the Front Street Baptist Church of Statesville, led in the organization.

A "Carol Sing" was held at Baptist Home Church on December 15, 1957, with 193 people from 15 churches and nine choirs participating. A "Hymn Sing" was held at Fairplains Church on May 11, 1958, with 10 churches represented and eight choirs participating.

Officers for the year were: Director, V. WINFREY LUFFMAN; Pastor-Advisor, REV. JAMES REVIS; Director of Instrumental Music, BRENT GREGORY; Directory of Training, VERNON WOODRUFF; Director of Congregational Activities, MRS. RUTH WELLS; Director of Publicity and Promotion, BURR HUTCHINSON.

Excerpts from the report of the Music Committee, PAUL W. GREGORY, Chairman, from 1959 to 1967, contain the following paragraphs showing the philosophy of the committee and the progress in musical training.

The 1961 report is quoted in full as it seems to epitomize the program:

"Your Music Committee is continuing to spend considerable time and effort trying to upgrade church music in our association. We have also attempted to bring into sharp focus the place of good music in the worship program. It is our hope and desire that the churches will continue to grow in their appreciation of good music, and that their spiritual experiences will be deepened and more gratifying as good church music is increased in our association.

This year there have been three associational Hymn Sings, which were well-attended and well received. The Associational choir, around which the Hymn Sing is planned, is made up of 60 people from 10 different churches; and it is hoped that other churches will have representatives to join the Associational choir this year.

The first Associational Junior and Intermediate Music Camp in North Carolina was held at Mountain View School this year. It was attended by 102 Junior and Intermediate boys and girls, representing 14 different churches of our Association. This program was well received; and seven qualified music instructors, along with many other leaders of our Association, were highly pleased with the inspiration stimulated by this program as well as the actual instruction. A total of 408 hours of music instruction were given the boys and girls of our Association. It is impossible to estimate the value derived from this program.

A third program in the Associational Music Department this year was the annual Carol Sing. This program was well attended and the theme of the program, "The Story of Christ, Our Savior, Our Hope," was accented by appropriate music, scriptures, and prayer.

Your Music Committee realizes that the success of a music program in an Association is determined largely by the co-operation of pastors, Sunday School superintendents, Choir Directors, and other leaders of the church and community. This year at our music camp 35 adult people outside the Music Committee gave many hours of time and service assisting in the work. Your committee wishes, on behalf of the boys and girls of this Association, to thank these unselfish people for helping to give our Junior and Intermediates a chance to broaden and deepen their spiritual experiences through the understanding and appreciation of better church music." (1961)

The report to the Association in 1962 by Mr. Gregory indicates the emphasis placed on the Music Program and the opportunities made available to the churches to improve the music in the individual churches. In part this report reads:

"An Associational Hymn Sing was held each 5th Sunday evening throughout the year, except in July. Two of the events featured our youth groups. Also the Annual Carol Sing was held in December at Maple Grove Church. Our Music Committee feels that these programs were inspiring and satisfying. We hope and believe for the first time in their lives many of the youngsters became aware of what constitutes good music in the church.

Two Associational Music Camps were held on the campus of Mountain View School — one for the Junior boys and girls, another for the Intermediate boys and girls. More than 100 boys and girls attended these camps. Here again, only good church music was taught. . . .

Our Music Committee sponsored and managed a one-week music school at Fairplains Church during the month of April. Four competent and well-qualified music instructors joined us in this program to make music instruction available to all the people of our Association who desired to attend. . . ."

In 1963, the Music Committee emphasized the importance of using good music in the worship service. Reporting to the Annual Session, Mr. Gregory said:

"Christianity is the singing religion and must ever remain so. Baptists have recognized that music is a dynamic force of worship; and our churches should never fail to utilize fully the power of good music as an effective medium of worship, a dominant factor in evangelism, and an indispensable part of all church activities. With good music the service becomes increasingly inspiring and reverent; without it the service is incomplete. Most congregations are sensitive to good music; and regardless of the size of the church, the right kind of music is essential. . . ."

Believing that music in the churches needed upgrading, the Music Committee challenged the churches of the Association to use only good church music in their worship programs. The report for 1964 specifically detailed the qualities of a hymn suitable for the worship service. These characteristics are:

1. It must be scripturally sound. Choir directors and other people who select the music for the church programs should always be conscious of whether or not the words are scripturally and doctrinally sound.
2. The tune should not be a tricky or jazzy type tune. It should be sufficiently simple so that the audience in general can sing it and dignified enough so that the tune will not detract from the message contained in the words.

3. It should be an inspired hymn. Most of our great religious tunes as well as the lyrics have been written by men and women inspired by the Holy Spirit. There are many songs on the market today that have been written by people who are not Christians and who do not write music for the Glory of God. Such songs are written for commercial purposes and are quite frequently sung by people for purposes of profit to themselves. Many of these songs appeal to the secular rather than to the Spiritual." (1964)

Excerpts from the 1965, 1966, and 1967, Associational Minutes continued to point out not only the importance of good music in the worship service but also the responsibility of the leadership in seeing that worshipful music is made an integral part of the church programs. Mr. Gregory's reports speak for themselves:

"No organization is stronger than the members who constitute it. Just so, our Associational Music Program will be what the people want it to be. Enthusiasm and response on the part of all of the churches are essentials if our music program is to achieve the measure of success for which our Music Committee has been striving. . . ." (1963)

"The impact of music on the minds of our youth is tremendous. They will long remember this part of the worship service after other parts of it have been forgotten." (1965)

"... Since the music media is such a dynamic force in the spiritual lives of our people not only from the standpoint of worshipful experiences but also from the standpoint of teaching eternal truths, the role of the pastor gains additional importance and his responsibility for this program must gain momentum." (1966)

"Music has always held an exalted place as a means of expressing true praise to God. The morning stars sang together to glorify their Creator. Through all the ages men exalted the name of their God in unnumbered Psalms, poems and songs. At the dedication of Solomon's Temple, a great orchestra and a robed choir rendered sacred music. That this performance won God's approval is evident from the fact that this was one of the occasions in which God's glory filled the house. In keeping with this divine order, it was the will of God when He made the marvelous manifestation of His greatest gift to earth, that music should have a prominent part in it and grace this wonderful event for all time to come." (1967)

In 1959, the first Associational Music Council was established for the purpose of co-ordinating the musical activities of the Association. This council was composed of:

Paul W. Gregory	.....	Director
The Rev. James E. Revis	.....	Pastor/Advisor
C. B. Johnson	.....	Congregational Activities
Burr Hutchison	.....	Graded Choir Activities
Miss Nancy Cockerham	.....	Publicity and Promotion
Mrs. Carroll Dancy	.....	Training
Brent Gregory	.....	Instrumental Activities

The Music Council promoted music education from 1959 until 1967, at which time the Associational Music Council ceased to exist. The last Music Council functioned in 1967 and was composed of the following people:

Paul W. Gregory, Director

Troy Husky	Burr Hutchinson
Mrs. Ruth Wells	Mrs. Carroll Dancy
The Rev. Reid Kiger	Mrs. Patty Handy
Mrs. Essie Hayes	

In 1967, Paul W. Gregory, Associational Director of Music, resigned. The records reveal that the Reverend Clinton Bailey was elected director of music in 1968 and that he functioned in this position through 1970. The last music report to the Association was given by Mr. Bailey in 1970. In part he said:

"This year there will be greater opportunities to praise God and glorify His name with Psalms, music, and instruments. Our churches are awakening to the possibilities to reach more people, enlist more church people in the worship service and train new members in assuming a place of responsibility. As the church progresses in other areas, I believe that the Music Department will also grow and make a greater contribution to the Body of Christ-The Church."

There have been no further music reports to the Association since the above date except the music tables printed in the back of the Minutes showing the name of the choir director of each church and the membership of the various music activities in the individual churches.

B. Y. P. U. — B. T. U.

This phase of the Stone Mountain Baptist Training Program, The Baptist Young People's Union, was not adopted until the Annual Session in 1924. Mr. Fred Poplin, ministerial student or a former ministerial student, at Mountain View Institute made the first B.Y.P.U. Report to the Association.

Ideally, the B.Y.P.U. was the training service of the individual Baptist Churches and as such was to be controlled and supported by the participating churches. B.Y.P.U. literally means Baptist Young People's Union and is still functioning today, although the name was changed slightly in 1935 to B.T.U. (Baptist Training Union).

In the first report to the Association, Mr. Poplin suggested that the quickest and most effective way to enlist more churches in the support of the whole denominational program would be to approach the problem through the organization of the young people in the churches. He made two recommendations to the Association which are listed below:

1. That a real effort be made in all the churches to reach all the young people for the training service.
2. That the Association heartily support this program.

For reasons unknown to this committee, Mr. Poplin no longer served as the chairman of this program. Miss Beatrice Holbrook of Traphill was elected the new B.Y.P.U. Associational President and she started this program in an auspicious manner. She held the first known Associational-wide meeting of the B.Y.P.U. at Traphill Church on May 16, 1925. Apparently, she left nothing undone that would contribute to the success of the program and the happiness of the people. Outstanding Baptists appeared on the program and, no doubt, contributed to the success of it. The Reverends I. C. Woodruff, Fred Poplin, and Paul Caudill participated in this program along with the Honorable John R. Jones, Mrs. J. S. Elliott, and Misses Lola and Ennis Church.

From 1924 to 1936, in spite of a lethargic attitude by church and Associational leaders, considerable growth of the B.Y.P.U. was experienced under the leadership of Miss Holbrook.

In 1929, the Associational report indicated that Traphill, Mountain View, Benham, Liberty Grove, and Haymeadow already had Unions in their respective churches, and that one of the goals for this particular year was to organize seven new Unions in the Association. Miss Holbrook also recommended in 1929 that ministers and other adults help to organize and promote Training Unions in their individual churches. As might be predicted, success was hard to come by. In 1930, Miss Holbrook reported to the Association that the B.Y.P.U. organizations at Benham, Liberty Grove and Haymeadow had already ceased to exist. Again she called for cooperation of church and Associational leaders in organizing and promoting Unions in their respective churches.

In 1932, the date of the B.Y.P.U. Annual Convention was changed so that it would meet at night as a part of the Annual Associational Meetings. This particular year the convention was held on Saturday night, September 24, at Stony Ridge Church. State B.Y.P.U. leaders were present and supportive. Officers for the year were:

Miss Beatrice Holbrook	.....	President
Miss Erie Gilliam	.....	Vice President
Lexie Settle	.....	Secretary
Rev. Hubert Bullis	.....	Choirmaster
Wake Tinsley and James Walker	.....	District Leaders
Hattie Brown	.....	Junior-Intermediate Leaders

In 1933, President Holbrook made another report to the Association. She indicated that only Traphill and Mountain Valley had active unions as of this date. She again challenged the Association to greater efforts on behalf of the B.Y.P.U.

"No better means can be found to insure the continuance of Christ's program in the Stone Mountain Association than by giving the B.Y.P.U. a place in our churches equal to that of Sunday School and prayer meeting. For through it we train our members in definite Christian service and systematic giving, instruct them in Baptist doctrine and history, and encourage them in daily Bible reading. . . ."

The B.Y.P.U. name was changed in 1935 to Baptist Training Union (B.T.U.) but apparently this did not help. The B.Y.U. Report of this particular year to the Association was the last one made until 1957—twenty-two years later. The records are silent concerning what happened. We only know that Miss Holbrook was a dedicated and faithful leader for the ten years prior to its demise; that the B.Y.P.U. organization performed a great service in trying to sell the B.T.U. to the Association; and that considerable success was achieved as indicated in the 1935 report to the Association which reads:

"The B.T.U. has become more firmly established in our Association during the past year. The Study Course held in seven churches under the direction of Miss Starnes and a group of volunteer workers inspired and strengthened the members. . . . about 30 representatives from eight churches attended the Regional Convention at North Wilkesboro. . . . Eleven churches attended the Associational B.T.U. Convention in 1935. . . ."

(The volunteer group included Miss Mabel Starnes and Miss Rachel Leonard.)

Although there seemed to have been little or no B.T.U. promotion on the part of the Association from 1935 through 1956, nevertheless, a number of churches continued to have more or less active Training Unions throughout these years. In 1952, 1953, 1954, 1955, and 1956, the statistical data as shown in the Minutes for these years indicate that several of the churches continued to have training programs although most of them were quite inert.

In 1957, the Associational B.T.U. was reorganized and the following officers were elected:

Director	The Rev. James E. Revis
Associate Director	Harrold Snow
Secretary-Treasurer	Bruce Dearman
Pastor Advisor	The Rev. Richard Byrd
Choir-master	Trelia H. Kilby
Pianist	Miss Mary Sue Walsh
Attendance Leader	Floyd Coffey
Adult Leader	Claude Lankford
Young People's Leader	Mrs. Luther Barker
Intermediate Leader	Mrs. Lawrence Holbrook
Junior Leader	Mrs. Raymond Harris
Primary Leader	Mrs. W. W. Holloway

In 1959, the director, the Rev. James Revis, reported to the Association that there were now 15 churches having Training Unions and indicated the willingness and desire of his staff to organize and to promote additional ones.

In 1960, Mr. Floyd Coffey, the new director, reported to the Association:

"Outstanding advances have been made in our Training Union work this year. The churches which have organized unions have been very cooperative. The "M" Night programs have been well attended; the "Youth Night" program was inspirational; and a good spirit of fellowship was evident at every meeting. . . ."

Evidently, the "M" Night and the "Youth" Night programs had their beginnings about this date as the first reference to either was made in the above report to the Association. "M" means mobilization and this annual get-together was designed to promote better organizational and promotional procedures for the coming year. It was held at the beginning of the Associational year with considerable emphasis being placed on planning for the immediate year ahead. The "Youth" Night activity came at the end of the year and was designed to be a "graduation" from youth week activities held in the various churches. One week out of each year the youth assumed the role of church leaders as a training experience in leadership. Thus "Youth" Night was designed to demonstrate the leadership abilities of various B.T.U. members who participated in Youth Week activities in their respective churches.

Evidently, by 1960 the B.T.U. program had become a rather effective instrument for training young people. On this date Mr. Coffey reported that there were 939 people involved in the 16 B.T.U.'s in the various churches. However, it would seem that the interest in this program reached its peak on this date, and the effectiveness of this organization began to decline as revealed by the membership table shown below:

DATE	NO. OF CHURCHES WITH UNIONS	ENROLMENT
1960	16	939
1961	14	890
1962	15	846
1963	13	715
1964	12	677
1965	12	637
1966	11	559
1967	12	610
1968	12	559
1969	11	436
1970	10	400

1971	7	208
1972	6	218
1973	6	241
1974	6	211
1975	6	303
1976	7	338

Mr. Floyd Coffey served as director of the Associational B.T.U. from 1960 through 1975. During this time he and his staff members spent much time and effort in promoting the B.T.U. This writer asked Mr. Coffey to make a statement concerning both the negative and positive aspects of his fifteen years as director of the program.

"On the positive side," he said, "It was very satisfying to talk with many laymen who had experienced the opportunities provided by the Training Union and who not only knew its value, but also extolled its many virtues. Unquestionably, the Training Union is one of the best programs the church has to offer."

"On the negative side," Mr. Coffey said, "I found many people only luke warm toward the B.T.U. and some not interested at all. It was very difficult to get some pastors to see the value of this program and lend their support to it."

The promotional work of the B.T.U. for 1976 was carried on by a Training Committee composed of Church Training Directors. This committee planned and executed "M" night Service which was held April 22, at Benham Church. This program included special music by a group directed by Paul Gregory. Dr. Nathan Brooks, Director of the Church Programs Division of the Baptist State Convention, was guest speaker. Also at this meeting The Rev. Mace Johnson was elected Associational Director of the Church Training program for the ensuing year.

Mountain View Institute

1913-1929

The founding of Mountain View Institute was the work of Baptist laymen. During its early years the Stone Mountain Baptist Association was constantly challenged by the Baptist layment "to educate the people so that they could be more effective workers in the service of the Lord." In 1902, the Association appointed a committee composed of three laymen — J. S. Kilby, Joshua Spicer, and T. C. Myers — to look into the feasibility of establishing a Baptist School "in the areas encompassed by the Stone Mountain Baptist Association." The following year this committee reported that a plan had been worked out but that it would take time to implement it. Indeed it did! It was 1912 before J. S. Kilby announced that the details of a plan to build a Baptist school had been worked out offering the following resolution:

"Resolve that the Association appoint a committee of five. . . . and that said committee be empowered to entertain propositions to hold title to land in the name of the Association; and to act for the Association in the furtherance and establishing said school."

This resolution was adopted and the following trustees were appointed to carry out its provisions:

J. S. Kilby
J. P. Elledge
J. S. Holbrook

L. W. Shumate
C. H. Colvard

The plan for establishing a Baptist school in the Stone Mountain area included the following provisions:

1. Finding a suitable location — In 1912 the area in and around the present Mountain View School was mostly open land. It was centrally located, topographically desirable, adequate land was available, and therefore this site was chosen for the new school.
2. Acquiring property — No doubt prior arrangements with the land owners had already been made as the property was quickly acquired and in quantities greater than seemed necessary. Among those providing land were:

C. M. Dearman and wife, Cordovia — 50 acres at \$12.00 per acre
C. M. Dearman and wife, Cordovia — donated 20 acres
G. C. Pendry — 16½ acres at \$15.00 per acre
S. M. and R. C. Shumate — 6¾ acres at \$20.00 per acre

It is likely that further acquisitions of land were made by the trustees.

3. Promoting land sale — In order to raise money for the new school, the trustees authorized "C. H. Colvard to survey and lay out lots of such sizes and locations as would best serve the interests of the school as well as reserve land needed for future school use." Thus the recently acquired lands were carefully surveyed by Mr. Colvard. In general the present Mountain View School property was reserved for school uses while that which was located north and east of the present school campus was laid off into streets and lots preparatory to a land sale which was held May 30, 1913. Additional land sales were held periodically until all of the surplus property was disposed of. A plat showing the location of these streets and lots is on file in the office of the Register of Deeds at Wilkesboro, N.C.

4. Providing financial support — One facet of the master plan to establish and maintain a Baptist school was adequate financing. This is where the Baptist laymen were so vitally involved. They criss-crossed the State and Southland seeking support for this worthy cause. In 1913 Brushy Mountain and Elkin Baptist Associations joined the Stone Mountain Association in co-sponsoring the new school. Some years later, Alleghany, Ashe, Brier Creek, and Yadkin Baptist Associations also joined in the support of this institution. By July 1913, the Home Mission Board of the Southern Baptist Convention accepted and adopted Mountain View Institute as one of its mountain schools and subsequently appropriated \$600.00 for its maintenance for the ensuing year. J. S. Kilby and other prominent Baptist men sought financial support wherever they could find it. Consequently, many individuals and many organizations contributed to the Baptist School at Hays, North Carolina, which has left such a tremendous impact on the people of this area as well as the entire Southland.

5. Establishing Management — The management team for the new Baptist school consisted of a board of trustees composed of three members from each sponsoring Association

plus an executive committee appointed by the trustees. Those serving on the first board of trustees were

- J. S. Kilby, Chairman — from Stone Mountain Baptist Association
- Joe P. Elledge, from Stone Mountain Association
- C. H. Colvard, from Stone Mountain Association
- F. B. Hendren, from Brush Mountain Association
- C. C. Wright, from Brushy Mountain Association
- Milton McNeil, from Brushy Mountain Association
- R. L. Church, from Elkin Baptist Association
- A. Caudill, from Elkin Baptist Association
- W. M. Sebastian, from Elkin Baptist Association

Thus the plan to establish Mountain View Institute being near completion, the trustees took over the task at hand. The first official meeting of the body was held January 6, 1913, in the office of Milton McNeil, who at that time was also clerk of the United States Court of the Western District of North Carolina. Actions of the trustees in this their first meeting included the election of J. S. Kilby, Chairman of the Board; the appointment of an executive committee composed of J. P. Elledge, Chairman; A. Caudill, secretary; and W. R. Hendrix, member; a proposal to trade two acres of land to S. M. Shumate for the manufacturing of brick; an authorization for C. H. Colvard to lay off lots and streets in preparation for an ensuing land sale; and an authorization for the purchase of more land from Pate Wood if sufficient donations would permit.

The second meeting of the trustees was again held in Mr. McNeil's office during the month of April. Plans for opening the first school session of the Mountain View Institute were completed as follows:

1. Set Tuesday, September 2, 1913, as opening school day.
2. Elected Edgar R. Settle as first school principal.
3. Employed Miss Ida Belle Ledbetter as lady principal and house mother.
4. Authorized a lot sale to be held May 30, 1913, and designated J. S. Kilby, A. B. Hayes, J. P. Elledge, and A. Caudill to manage this sale.
5. Adopted the name, Pearl Kilby Home, for the girls' dormitory.
6. Authorized A. Caudill to select and purchase a suitable cornerstone to be laid in the Pearl Kilby Home.
7. Recommended A. B. Hayes "to the free school committee as an assistant teacher."
8. Set the fees to be charged students which were \$1.00 per month for elementary pupils and \$2.00 per month for high school students.
9. Employed J. A. Blevins to manage the school lands and established a scale of remunerative wages.
10. Announced plans for using a temporary building in which to open school.

This temporary building, located immediately adjacent to the present Mountain View Church, was built in 1913, by J. S. Kilby and A. Caudill. It was described as "a good two-story building 24' x 50', furnished with new patent desks, black boards and other equipment." This building was later converted into a dwelling and is presently occupied by Mr. Eldon Woodruff.

The first session of Mountain View Institute began as scheduled on September 2, 1913. The high school students occupied the second floor of the temporary building and were instructed by Mr. Settle and Miss Ledbetter. The elementary pupils occupied the first floor and were taught by The Rev. A. B. Hayes. According to one of the Mountain View Institute catalogs, there were only 32 pupils enrolled during the first year, most of whom lived in the immediate community. Although the Institute originally enrolled students from grades 1 through 11, it soon relinquished grades 1 through 7 to the State School program when a public school was established in Mountain View.

Under the leadership of E. R. Settle and other distinguished educators, Mountain View Institute made much progress. As accommodations became available, the enrollment increased and the school soon became a standard, accredited institution.

The girls' dormitory, a substantial two-story brick structure, was completed in 1913; and this building was designed to accommodate seventy girls. Its immediate construction was made possible by a \$5,000.00 donation by Mr. J. S. Kilby and the building was named "The Pearl Kilby Home" in honor of Mr. Kilby's daughter who died a few years prior to this date.

When school opened the second year, the female boarding students lived on the second floor of the Pearl Kilby Home. This permitted high school students to use the first floor of the new Pearl Kilby Home for classrooms, as the administration building was not yet completed. Grades 1 through 7 continued to use the temporary building. The administration building was, however, under construction and was of brick veneer with heavy timber flooring and interior plastered walls. It contained five classrooms and

an office on the first floor and an auditorium, a library, a science laboratory, and a multi-purpose room on the second floor. It also contained a central heating system and electricity. Indeed this was a fine facility for this time period.

The boys' dormitory was not finished until 1918. It was erected on the opposite side of the administration building from where the girls' dormitory was located. Like the other buildings, it was a two-story brick structure with central heat, lights, and a limited amount of plumbing, and was large enough to accommodate fifty or more boys. Under the direction of Sam Craven, the bricks used in the construction of these buildings were moulded and burned on the campus from campus clay. The completion of the school buildings was followed by a period of steady educational progress. The Baptists were proud of their school and rightfully so, and they continued to promote its success. The report adopted by the Stone Mountain Association in 1916, stated, "If the Baptists were to convince the world that they stood for divine principles, it would be necessary to have an educated membership and an educated ministry. To have these, it would be necessary to maintain schools, such as Mountain View Institute, where these truths and principles could be taught." Indeed, these principles were taught. The aim of the school as shown in the 1913-14 catalog to a great extent explains the philosophy of the school and the community:

"Mountain View Institute aims to prepare boys and girls for life's duties or for entrance to college. Being a Baptist school and having been adopted as one of the Mountain Schools of the Southern Baptist Convention, it also offers a course in Bible, Missions, and Sunday School training.

While the school is under Baptist control, denominational differences will not be taught; nor will there be any effort on the part of the school management to induce pupils of other denominational beliefs to embrace the Baptist doctrine. We hope, however, to make the school atmosphere genuinely Christian."

The Winston Salem Journal stated on May 6, 1921, that although the Mountain View Institute had been founded only eight years before this date in the "poverty of a backwoods community", it now ranks with the best high schools in Western North Carolina. Situated in one of the most picturesque and beautiful spots in North Carolina, the group of four brick structures (counting the church) looked more like a college than a high school. From the main building, "the Blue Ridge looks a stone's throw away."

Mountain View Institute was certainly religiously oriented. One of the objectives of this school was to prepare young people for efficient service in the Kingdom work. Compulsory attendance at "reading, prayer, and song service" every morning was required; preaching, prayer meeting, Sunday School, and B.Y.P.U. Services on a weekly basis were designed to furnish opportunities for personal work and the development of Christian character. Other organizations provided students with additional opportunities for further Christian and academic development.

The excellent educational opportunities provided by Mountain View Institute began to show results as the time arrived for graduating its students. The first graduating class produced only one graduate, Mr. Clarence Blevins, son of The Rev. J. A. and Rhoda Blevins and grandson of Elder Calloway Blevins, one of the founders of the Stone Mountain Association. Since the day he graduated, Mr. Blevins has remained in this community and has been active in the affairs of the Association, serving as its moderator from 1952 through 1956. He has also served on innumerable committees of the Association and has supported its various causes over these many years.

The second graduating class consisted of only two students, Glenn Dancy, Sr. and James Lester Gregory. Mr. Dancy also was a great friend of the Stone Mountain Association supporting its many causes throughout his life time. He, too, was moderator of the Stone Mountain Association from 1949 through 1951. James Lester Gregory, in like manner, was a leader and a pusher in the Stone Mountain Association. He served on many committees of the Association and was a member of the Board of Trustees in 1927 and 1928. He was elected Chairman of the Executive Committee in 1930. Mr. Gregory taught school at Mountain View for many years while it was a Baptist School as well as later when it became a State School.

In the third graduating class there were approximately six people, five of whom are known to this committee.

Belva Blevins Gregory
Clyde Taylor Miller
Edd Dancy

Della Kilby Dancy
Bessie Gambill Dancy

Most of these people have actively continued to support the Stone Mountain Associational activities. Mrs. Gregory was Associational Missionary from 1961 through 1962.

The complete roster of High School students for the school year of 1916 and 1917 is in the hands of the Historical Committee. Since this is the only complete list of students of Mountain View Institute for this

early period, and since so many of these students have supported the Stone Mountain Association in such a dedicated manner, the complete roster is listed below:

ROLL OF PUPILS 1916-1917

Adkins, Robert	Elkville, N.C.	Faw, Sina	Hays, N.C.
Adkins, McKinley	Elkville, N.C.	Gregory, Lester ...	N. Wilkesboro, N.C.
Adkins, Jones	Elkville, N.C.	Hays, Mamie	Hays, N.C.
Adkins, Charles	Elkville, N.C.	Hays, Sherley	Hays, N.C.
Adkins, Bryant	Elkville, N.C.	Hays, Luna	Hays, N.C.
Blackburn, James	Hays, N.C.	Hays, Fred	Hays, N.C.
Blackburn, Rester	Hays, N.C.	Hays, Preslie	Hays, N.C.
Blevins, Clarence	Hays, N.C.	Hays, Dossie	Hays, N.C.
Blevins, Belva	Hays, N.C.	Hall, Commodore	Dehart, N.C.
Blevins, Verner	Spring Field, N.C.	Harrold, Sherman	Hays, N.C.
Blevins, Austin	Dehart, N.C.	Hendren, Della	Straw, N.C.
Billings, Vaughn	Dockery, N.C.	Hendren, Russell	Straw, N.C.
Brooks, Pedro	Dehart, N.C.	Hollar, Grace	Chuckle, N.C.
Barnett, Vivian	Mt. Zion, N.C.	Hoots, Epsie	Roaring River, N.C.
Barnett, Verlin	Mt. Zion, N.C.	Hutchison, John	Hays, N.C.
Barnett, Dewitt	Mt. Zion, N.C.	Hutchison, Nora	Hays, N.C.
Barnett, John	Mt. Zion, N.C.	Hutchison, Estelle	Hays, N.C.
Brown, John	Hays, N.C.	Hutchison, Willie	Hays, N.C.
Brown, Ethel	Hays, N.C.	Jones, Conrad ...	Ready Branch, N.C.
Brown, Fannie	Hays, N.C.	Jones, Howard ...	Ready Branch, N.C.
Brown, Charles	Hays, N.C.	Jones, Frankie ...	Ready Branch, N.C.
Brown, Quincy	Hays, N.C.	Johnson, Ada	Traphill, N.C.
Byrd, Bessie	Lomax, N.C.	Johnson, Hessie	Hays, N.C.
Byrd, Hallie	Dimmette, N.C.	Johnson, Rena	Hays, N.C.
Byrd, Blanche	Dimmette, N.C.	Johnson, Laura	Hays, N.C.
Byrd, Pearl	Hays, N.C.	Johnson, Lee	Hays, N.C.
Byrd, Vallie	Hays, N.C.	Johnson, Green	Hays, N.C.
Byrd, Lillie	Hays, N.C.	Johnson, Eugene	Hays, N.C.
Byrd, Gorrell	Hays, N.C.	Jennings, Drewey	Hays, N.C.
Byrd, Jack	Hays, N.C.	Jolly, Vetra	Roaring River, N.C.
Byrd, Etta	Hays, N.C.	Martin, Ethel	Hays, N.C.
Byrd, Lelia	Hays, N.C.	Martin, Inez	Hays, N.C.
Byrd, Clifton	Hays, N.C.	Martin, William	Hays, N.C.
Byrd, Ollie	Hays, N.C.	Marley, Myrtle	Champion, N.C.
Caudill, Genoa Clair	Hays, N.C.	Matherly, Lafayette ...	Oak Dale, N.C.
Caudill, Jacob	Hays, N.C.	Myers, Uriah	Hays, N.C.
Caudill, Paul	Hays, N.C.	Myers, Arley	Hays, N.C.
Caudill, Nell	Hays, N.C.	Myers, Herman	Hays, N.C.
Caudill, Cora	N. Wilkesboro, N.C.	Pendry, Eula	Hays, N.C.
Caudill, Clair Grace	Hays, N.C.	Pendry, Virgil	Hays, N.C.
Caudill, Gilmer	Hays, N.C.	Settle, Claude	Benham, N.C.
Caudill, Willie	N. Wilkesboro, N.C.	Settle, Ruth	Ronda, N.C.
Caudill, Lelia	Hays, N.C.	Sebastian, Eugene	Hays, N.C.
Caudill, Flossie	Hays, N.C.	Sebastian, Belva	Hays, N.C.
Church, Ida Mae	Knotville, N.C.	Shepherd, Coy ...	Ready Branch, N.C.
Church, Roby	Congo, N.C.	Shumate, Major	Hays, N.C.
Church Vera	Congo, N.C.	Shumate, Isadore	Hays, N.C.
Church, Fannie	Congo, N.C.	Shumate, Stella	Hays, N.C.
Church, Zora	Congo, N.C.	Shumate, Walter	Hays, N.C.
Colvard, Quincy	Wilbar, N.C.	Sykes, Eura	Hays, N.C.
Dearman, Dewitt	Hays, N.C.	Sykes, Pansy	Hays, N.C.
Dearman, Bruce	Hays, N.C.	Sykes, Ezra	Hays, N.C.
Dancy, Glenn	Hays, N.C.	Sykes, John	Hays, N.C.

Dancy, Edward	Hays, N.C.	Walsh, Edith	Hudson, N.C.
Dancy, Gilbert	Hays, N.C.	Walker, Luther	Hays, N.C.
Dillard, Sherman	Hays, N.C.	Whitley, Roy	N. Wilkesboro, N.C.
Elledge, Burtman	Hays, N.C.	Whitley, Lytle	N. Wilkesboro, N.C.
Elledge, Arley	Hays, N.C.	Wood, Estelle	Dockery, N.C.
Elledge, Pearl	Hays, N.C.	Wood, Howard	Hays, N.C.
Elledge, Roy	Hays, N.C.	Wood, Charles	Hays, N.C.
Elledge, Fannie	Hays, N.C.	Woodruff, Janie	Traphill, N.C.
Elledge, Inez	Hays, N.C.	Woodruff, Vernon	Wilkesboro, N.C.
Elledge, Amy	Hays, N.C.	Yale, Theophilus	Hays, N.C.
Elledge, Shuba	Hays, N.C.	Yale, Earl	Hays, N.C.
Elledge, Hettie	Hays, N.C.	Yale, Judson	Hays, N.C.
Elledge, Pansy	Hays, N.C.	Yale, Lula	Hays, N.C.
Eller, Chelcie	Ready Branch, N.C.	Yale, Mattie	Hays, N.C.
Eller, Lawrence	Mt. Zion, N.C.	Yale, Mae	Hays, N.C.
Eller, Katrina	Mt. Zion, N.C.	Yale, John	

In 1923, the Trustees of Mountain View Institute obtained a charter from the State Legislature to permit the Mountain View Institute to be up-graded to a Junior College level. Mr. J. C. Pow was employed to serve as president of this new school. The officers of the Board of Trustees were:

J. T. McNeil, Chairman

C. H. Colvard, Auditor

A. H. Casey, Secretary

F. B. Hendren, Attorney

E. E. Eller, Treasurer

Thus the Institute became a college, instructing on both High School and Junior College levels. However, due to a lack of sufficient funds and equipment, the Trustees discontinued the Junior College status two years later "until the necessary income and equipment can be provided." The High School remained an accredited institution.

By 1925, Mountain View Institute had reached its greatest glory and had no way to go except down. Due to impossible financial problems and competition from state-supported schools, Mountain View Institute was forced to abandon forever its dream of an educated Christian citizenship for all the youth of this area and closed its doors in the spring of 1929. During the summer of this year, arrangements were made for the State to take over and operate the school in the fall.

Because of a mortgage held by Mr. and Mrs. J. S. Kilby, the Institute could not immediately sell the property, but arrangements were made to lease the property to Wilkes County until a permanent settlement could be made. In the meantime, the death of Mr. J. S. Kilby complicated matters further. However, a clear title to the real estate was then awarded to Mrs. Kilby by default of payment and the Institute property was sold to Wilkes County on September 12, 1934, for \$8000.00.

The influence of Mountain View Institute was certainly wide spread and is continuing to be manifested even until this very day. Many outstanding men and women attended this Institute and the lives they have led and the records they have left behind them will forever serve as monuments to that great concept of Christian education formulated, exemplified, and dispersed by Mountain View Institute.

A few of the professional people — lawyers, doctors, teachers and preachers — who attended this school and who have made significant contributions to the Baptist denomination, the Stone Mountain Baptist Association, the State and the Nation, are listed below:

Dr. Spencer A. Bell
 Dr. L. Johnson
 Dr. Paul Caudill
 Dr. McKinley Adkins
 Dr. Earl Cooper
 Rev. Walter Whittington
 Rev. Fred Poplin
 Rev. Eugene Eller
 Rev. Glenn Madison
 Rev. Charles Holland
 Rev. O. Boise Mayberry
 Rev. Percy Woodruff
 Rev. Marshal Wright
 Rev. Roby McNeil
 Rev. James Walker
 Archie Elledge--Attorney

Mrs. Belva Blevins Gregory
 Mr. Carr Brown
 Mr. Uriah A. Myers
 Mrs. Argyl Elliott Brown
 Mrs. Frankie Jones Williams
 Ms. Ruth Jones
 Mrs. Florence Church Tompson
 Mrs. Clara Caudill Houser
 Mrs. Delle Kilby Dancy
 Mrs. Belva Kilby McMillan
 Mr. Roy Whitley
 Mrs. Grace Lomax Kilby
 Miss Nelta Sebastian
 Mrs. Valley Crabb Cockerham
 Miss Flossie Brewer
 Miss Della Brewer

Buford Henderson--Attorney	Miss Ruby Blackburn
Prof. C. B. Eller	Miss Erie Gilliam
Prof. Albert Martin	Mrs. Arlee Jones Younce
Prof. Glenn Proffit	Mrs. Willie Hutchinson Donaldson
Prof. James Lester Gregory	Mrs. Ney Shumate Moss
Prof. Clarence C. Blevins	Ms. Nell Honeycutt
Prof. Paul W. Gregory	Ms. Ruth Honeycutt
Mrs. Roxie Fletcher Jennings	Mrs. Opal Pendry Elledge
Mrs. Valerie Belle Nichols Foster	Mrs. Katy Fletcher Felts
Mrs. Eva Bumgarner Glass	Mrs. Nannie Caudill Hayes
Miss Sallie Woodruff	Mr. John Barnett
Miss Alma Woodruff	Mr. Charlie Byrd
Mr. J. T. Redding	Mr. Len D. Woodruff

SECTION V — BENEVOLENCES

An integral part of the Stone Mountain Baptist Association from its very beginning has been benevolent missions. Included in these are Orphanages, Homes for the Aged, Aged Ministers' Relief, Hospitals, etc. The three social service institutions — orphanage, hospital, and home for the aged — although different in scope and responsibility, have a single common goal: to minister to the whole man with the whole Gospel. The ministry of the Children's Homes is a total family program and really is a mission for building trust and reconciliation. The work of the Baptist Hospital is a ministry of healing the whole man. The Homes for the Aging provide Christian nurture, love and security — tangible expressions of the Gospel.

Old Ministers Relief

Distinguished Baptist men have long recognized the need for economic relief for many retired ministers. It must be remembered that in the early days of the Association, the ministers were paid little or no salary and their work in preaching and ministering to the people prevented their accumulating the actual necessities of life. Thus when they became too old to work, many were destitute and needed assistance.

At the very first meeting of the Stone Mountain Association in 1897, J. S. Kilby, J. W. Burchette, F. B. Cheek, Callie Blevins, W. F. Carlton and E. F. Anderson championed this cause, Aged Ministers' Relief, and the Association adopted it as one of its goals. The official report of the Association said in part:

“The Lord impressed on the minds of His people that they ought to look after and care for the aged man of God who has given his strength, life, and talents to His cause. When the minister is old and infirm and not able to work, it is a great consolation to know that the Baptist Old Ministers Relief Board located at Durham, North Carolina, will look after him in his declining years. It is our duty to help this Board in its noble work.”

The normal procedure for the Association with respect to this cause was to take a special offering at each Annual Session. This procedure was followed and a few dollars were sent annually to the Baptist Aged Relief Board. It was 1899 before any church in the Association cooperated by sending a contribution. In 1899 and 1900, Traphill Baptist Church made the only contribution to this cause. By 1901 several additional churches joined with Traphill in sending an offering to this agency.

In 1908 Joshua Spicer reported to the Association that the Old Ministers' Relief Board at Durham “was doing its work without compensation and now has 34 beneficiaries, three of whom are from our own Association. We ask that each church take at least one collection during the associational year for this most worthy project.” Apparently, Mr. Spicer’s advice was not taken seriously as the minutes reveal that during the first 25 years of the Stone Mountain Associational History only a few churches consistently remembered this cause and then in only a small way. A quick check of the amount given by the individual churches for the first 25 years indicates that Traphill Church was the leader of this cause, followed closely by Piney Grove, Walnut Grove, Roaring Gap, and Pleasant Ridge.

In 1917, C. W. Wiles reported to the Association that the Old Ministers' Relief Board was giving assistance to 84 old ministers and their widows. He also said that the Board used two-thirds of the contributions for direct aid and the other one-third was placed in an “sinking fund,” presumably for emergency assistance.

A number of churches of the Association continued to support in a small way the Old Ministers' Relief Board at least until the year 1945, at which time the Associational Minutes began combining all contributions for ministers' relief into one entity making it extremely difficult to determine the amount, if any, which was given for the Old Ministers' Relief Board.

The Churches of the Association and the total amount of money contributed to this specific cause are listed below on a 5 year interval basis:

1900	1 church (Traphill)	gave	\$2.00
1905	2 churches	gave	3.63
1910	2 churches	gave	4.15
1915	6 churches	gave	6.70
1920	7 churches	gave	23.00
1925	3 churches	gave	7.25

1930	2 churches	gave	4.00
1935	8 churches	gave	28.16
1940	2 churches	gave	7.00
1945	2 churches	gave	7.35

Ministers' Relief and Annuity Board

The Relief and Annuity Baord had its beginning in 1916, in the heart of one man, Dr. William Lunsford. Dr. Lunsford felt that something must be done for aged Baptist ministers who had served well but were no longer able to provide for themselves. Deep concern filled his heart for those servants of God. He began to discuss their plight with fellow-ministers, and in May 1918, the Southern Baptist Convention passed a resolution that brought into being a protection plan to be managed by the Board of Ministerial Relief and Annuities. This plan covers ministers, church staff members, and denominational employees. When one retires under this Southern Baptist Protection Plan, one will receive an income payable each month unto death. The monthly benefits are limited only by the number of years one participates and the salary basis on which one pays into the plan.

The cost of the above plan is financed by the participating churches and the State Convention. The individual church pays ten per cent and the State Convention pays five per cent of the member's salary up to \$4,000.00 maximum per year. As the dues are paid to the Annuity Board, which is located in Dallas, Texas, they are safely invested to insure proper interest credits to the participating members. It should be pointed out that the accumulated reserves do not belong to the Ministers' Relief and Retirement Board, but that this organization only manages this fund. When a member retires, he will receive a monthly income as long as he lives.

The Annuity Board has a number of investment plans. Its purpose is to provide relief, insurance, and retirement benefits to ministers and other employees of churches and agencies affiliated with the Southern Baptist Convention.

In 1960, only three churches in the Stone Mountain Association — Baptist Home, Fairplains, and Mountain View — had enrolled their pastors with the Annuity Board. By 1977, eleven churches had enrolled their pastors in this retirement plan. The Director of Missions in the Association is also a participant. It should be pointed out, however, that only half of the Stone Mountain Associational Churches are providing this retirement plan for their pastors as of 1977.

Homes For the Aging

By 1950, a number of Southern Baptist State Conventions recognized and responded to the need to establish homes for their elderly. It was through the efforts of the Rev. J. M. Hayes, a Stone Mountain Associational Pastor, and other dedicated Christians like him that homes for the elderly became a reality in North Carolina. In 1950, a home for the aged was established in Winston Salem. The Rev. James Hayes was elected the first general superintendent of Rest Haven, the name given to this particular home.

Today Baptist retirement homes are located as follows:

- Albemarle Home in Albemarle
- Yancyville Home in Yancyville
- Hamilton Home in Hamilton
- Rest Haven Home in Winston Salem
- Hayes Home in Winston Salem

The churches in the Stone Mountain Association were slow to support these homes for the aged. It was not until the 1960's that the Baptists of this Association seriously promoted this program. During this decade the churches contributed approximately \$500.00 per year to this cause. The contributions during the 1970's increased substantially with the churches donating \$6,689.00 during the first six years of this decade. In 1976 the total Associational contributions were \$2,081.00. It seems evident that the people of the Stone Mountain Association are becoming conscious of the needs of the elderly. Surely the elderly understand that "God has not cast them off in old age nor forsaken them when their strength faileth."

Orphanages

From the very beginning of the Stone Mountain Association, Baptist Homes for Children have received the support of the people more than any other object except Sunday School. Contributions from the individual churches began in 1898 when New Light and Trap Hill contributed \$5.00 and \$9.00 respectively for this cause. From this date through the present time, churches in ever increasing numbers have donated ever increasing amounts to the Orphanages on an annual basis.

In 1897, W. W. Myers and F. B. Cheek made the following report to the first Annual Session of the Stone Mountain Association:

"It is a sad thing to see poor children without a home — no father or mother — no one who seems to care for them. Cast out in the world unprotected. Such a sad state of affairs brought some noble hearted Baptists together some years ago who organized the Baptist Orphanage. There are now 160 of these fatherless children in this home. This work depends entirely upon the churches for support. It has no other source of revenue than the loyalty of loving hearts."

The Baptist Children's Home at Thomasville became a reality in September 1884. At this time Mr. John H. Mills and 8 other church leaders formed the North Carolina Orphanage. It was designed to cover the entire spectrum of child care.

In the orphanage report of 1905, it was reported "our orphanage at Thomasville is the just pride of our Baptist denomination. . . . This institution is now in charge of about 300 orphans." The special offering taken at this Associational meeting amounted to \$8.50.

In 1908, Mr. L. W. Shumate, delegate from Mt. Zion Church, and Mr. R. E. Faw, Clerk of Riverside Church, reported to the Association as of this date 400 children were being cared for in the orphanage at Thomasville. In 1912, a report to the Association indicated that this orphanage had ministered to 1500 children during its 27 years of existence. This report also indicated that Mr. and Mrs. W. L. Kennedy had donated 1200 acres of farmland in Lenoir County which was to be used to establish an Eastern arm of the orphanage.

Vocal support in 1917 came from J. F. Myers and A. B. Hayes who made this plea at the Annual Session of the Association:

"We ask that all our members in all our churches make a liberal offering at or near Thanksgiving, giving at least one day's work for each member, if possible. We now have a number of children from our county being cared for by the orphanage, costing this organization more than \$1,000.00 per year."

In 1919, J. A. Gilliam reported to the Association that more than 500 children were being clothed and fed in the Children's Home at Thomasville. He recommended that every member of every church, as a Thanksgiving gift, donate at least the earnings from one day of labor to be sent to the orphanage.

In 1935, the Children's Home report indicated that there were 492 children being cared for at the Mills Home, 134 at the Kennedy Home, and 189 in the Mother's Aid Department. This report also listed some of the weekly needs of the above homes:

14 bags of flour	277 cakes of soap
500 lbs. sugar	80 chickens
15 gals. syrup	½ beef per meal
192 lbs. butter	150 gals. milk daily

The distinguished professor, Dr. I. G. Greer, became Superintendent of Mills Home in 1936.

The Orphanage Committees continued throughout the years to support the Baptist Children's Homes of North Carolina. The people responded with ever increasing amounts as shown in the table below:

Date	No. of Churches	Amount given
1898	2	\$14.15
1900	1	7.38
1905	1	1.70
1910	3	6.25
1915	10	22.64
1920	9	47.83
1925	14	85.20
1930	11	62.56
1935	11	107.25
1940	8	116.00
1944	12	400.00

1949	16	675.00
1954	17	823.00
1960	21	927.00
1965	26	1,265.00
1970	18	1,516.00
1971	17	1,187.00
1972	21	2,181.00
1973	20	2,234.00
1974	21	2,704.00
1975	19	2,520.00
1976	17	3,229.34

The growth of Baptist Children's Homes has been substantial, and the people of the Stone Mountain Association can justifiably take pride in this work. This ministry has grown from a small orphanage in Thomasville to a state-wide family service institution. Children's Homes in North Carolina at this writing are: Mills Home, Thomasville; Kennedy Home, Kinston; Odum Home, Pembroke; Greer Home, Chapel Hill; Broyhill Home, Waynesville-Clyde; Wall Home, Wallburg; Maternity Home, Asheville; and Ocean Isle Home, Emerald Isle.

Baptist Hospital

Financial assistance for Baptist Hospitals first became a part of the Association's program in 1924. On this date the Rev. J. A. Blevins read the Hospital Report to the Annual Session which is copied below in its entirety:

"Our Master, while here on earth, went about preaching and teaching and healing all manner of diseases. He is the Great Physician, not only of sin-sick souls, but of diseased and pain-stricken bodies. When He sent out His disciples, He instructed them to heal the sick. We feel that the commandment which He gave to them has been handed down to us and to Christians of every age and every land.

We as Baptists have failed to make the most of our God-given opportunity in the past and have only recently begun to take seriously the command to heal the sick. In the past five years we have more than doubled the capacity of our hospitals in the South. Our hospital in Winston Salem is one of the best equipped hospitals in the South. Its doors stand open to any Baptist who needs its help. It has never turned a deaf ear to the cry of the suffering. We recommend that those who need the help of a hospital patronize our hospital at Winston Salem."

J. A. Blevins
J. S. Elliott
Grant Cothren, Committee

The North Carolina Baptist Hospital at Winston Salem, North Carolina, was founded in 1923, as a "Mission of healing, teaching, and preaching for the Baptists of North Carolina." Founders of the institution clearly stipulated that it should also serve sick people who could not pay for necessary medical care. This hospital was founded "to bring the healing art more definitely under the dominion of the Great Healer."

Traphill Baptist Church was the first church in the Association to contribute financially to the Baptist Hospital. In 1924, the offering from his church was \$2.00. From this date until the present time, contributions to this cause have been sent in by an ever increasing number of churches and in increasing amounts.

At the Annual Session of the Association held in 1925, the Rev. C. F. Fields, a distinguished educator and pastor in the Association, made an appeal for the relief of suffering humanity. Three churches in the Association — Pleasant Ridge, Roaring Gap, and Riverside — responded with small contributions. He also recommended that all churches in the Association take at least one annual collection for the Baptist Hospital.

The 1926 report to the Association reported that the Baptist Hospital at Winston Salem received about 1800 patients during the last year, of which 400 were charity patients. This charity work cost the hospital about \$20,000.00.

In 1934, the hospital committee reported that the Baptist Hospital had treated 1472 patients in the last six months; 981 paid in full; 555 paid in part; and 156 free.

Mrs. Glenn Dancy told the Association in 1938 that needy cases were being turned away from the hospital each year due to the lack of sufficient facilities.

As a general rule the churches of the Association have supported the Baptist Hospital program through the special Mother's Day Offering which is sent directly to the hospital and through the Cooperative Program. From time to time other special offerings are sent directly to the hospital.

Listed below is a summary of the contributions to Baptist Hospitals by the churches:

Date	No. of Churches	Amt.	Date	No. of Churches	Amt.
1924	1	\$2.00	1949	22	\$493.00
1925	3	4.00	1952	20	623.00
1926	8	43.10	1953	21	694.00
1927	4	13.85	1954	20	1,296.00
1928	1	13.05	1959	27	922.00
1930	1	1.00	1960	27	1,240.00
1931	2	8.00	1961	23	893.00
1933	2	8.15	1962	27	1,319.00
1934	3	13.79	1963	25	1,284.00
1935	7	22.50	1964	26	1,339.00
1936	9	31.00	1965	26	1,392.00
1937	7	36.00	1966	20	986.00
1938	13	75.00	1967	22	997.00
1939	14	71.00	1968	22	1,380.00
1940	17	79.00	1969	19	1,176.00
1941	14	63.00	1970	19	1,304.00
1942	16	112.00	1971	21	1,629.00
1943	17	225.00	1972	21	1,828.00
1944	17	445.00	1973	21	1,832.00
1945	20	367.00	1974	19	1,893.00
1946	22	430.00	1975	17	1,844.00
1947	19	319.35	1976	18	2,130.42
1948	23	408.44			

SECTION VI — CHURCH HISTORIES

The Historical Committee really wanted to include the history of all forty churches who at sundry times were members of the Stone Mountain Baptist Association. However, this was merely a wishful dream and the idea had to be abandoned. Our investigation revealed that some former member churches of the Association failed to survive and very little history of these churches was made or could be found. Several churches only remained in the Association for a short time, thereby making little history related to this body. A few churches failed to furnish the Historical Committee their individual histories or sufficient information so that one could be compiled.

Most church histories are printed as submitted to the Committee; few are compiled from records furnished to the Chairman of the Committee. Much additional historical information about all associational churches may also be found in Section VII — Appendices.

Baptist Home Baptist Church

On the 6th day of January, 1880, a group of Christians in the Mulberry Community met for the purpose of organizing a Baptist Church. Meeting at the home of the Rev. James D. Tinsley, they heard sermons by the Rev. John Adams and Rev. J. T. Prevette. Ten persons presented themselves for membership: Rev. James D. Tinsley, James D. Ellice, Joseph A. Adams, Aaron Brown, Sarah Tinsley, Nancy Tinsley, Nancy Ellice, Martha C. Adams, Mary Adams and Manda J. Brown. These, being found to be orthodox in their beliefs, were accepted as charter members and the newly organized church was named Baptist Home.

The church met on the 4th Saturday in January, 1880, and called Rev. John Adams and Rev. James D. Tinsley, pastors for the first year, and W. W. Adams was elected Clerk.

The first trustees of Baptist Home Baptist Church were Rev. James D. Tinsley, Wash W. Adams and Franklin M. Adams, appointed to take care of the church property. Later Benjamin Elledge, Alfred Elledge, Dolphus Hayes, T. C. Elledge, J. W. Jennings and J. J. Elledge served as trustees for the church.

The first messengers appointed to attend the Elkin Association were George W. Adams, Alfred Elledge and F. M. Adams and Aaron Brown as an alternate.

Our minutes disclose that the first church record book was received from James D. Tinsley at the 4th Saturday meeting in September, 1880, and the church made up a subscription and paid for it at the next meeting. This book has been in the possession of this church since that time and is now in the hands of the Clerk.

According to our minutes, services were held for some time in Liberty Grove Church and in Hays School House, both being located nearby and no longer functioning. Later meetings were held in the homes of various members. Recognizing the need for a church, at the November 1881 meeting a time and place was appointed to meet and clear off a place to build a new church house for the purpose of holding church meetings and doing all other church business of Baptist Home Church. The site was selected and deeded to the church by one of the charter members, James D. Tinsley, on December 26, 1881. The first Building Committee consisted of Elder John Adams, F. M. Adams and J. P. Elledge. Elder John Adams was later replaced by Alfred Elledge. William B. Elledge and T. C. Elledge were appointed to the Building Committee.

The church services were being held in homes as late as 1884 while the church building was in progress. In December, 1883, J. P. Elledge was appointed to "go see a workman", presumably this was about the building.

Our records disclose that the early church was very strict in its discipline. In June, 1882, a circular letter on church discipline was prepared by the committee composed of Elder John Adams, Alfred Elledge, G. W. Adams, F. M. Adams and W. W. Adams, and was adopted by the church as a standard to govern church discipline in the future.

In November, 1882, the first salary for the pastor was allowed; it was \$12.00 for his services for a year. This salary was to be paid by the close of the year, if not before.

When the first church was completed it was a small one-room structure with double doors. Beginning in 1907, for a period of approximately ten years, the Board of Education was permitted to hold public school in the building but the church reserved the right to continue using it as a church.

In 1922, the church decided to build a new building and John McGrady, W. E. Colvard and W. V. Caudill were appointed to the Building Committee. This was a one-room frame structure, but larger in size than the first one; and the debt for this church was paid off in January, 1930.

In 1938, a Building Fund for our present House of Worship was started in a very small way by the Ladies Aid Society of the church. In 1947, a meeting was called and a Building Committee appointed consisting of: J. G. Kilby, I. F. Elledge, T. C. Elledge, Wade Barlow, Cecil Miller and Mrs. C. P. McNeil. Later W. D. Elledge and Quincy Huffman were added. The building consisting of a sanctuary and balcony, twelve Sunday School rooms, and a baptistry was completed at a total cost of \$39,041.64, including building, furnishings and grounds. The membership moved into this facility in 1949. A complete renovation of the auditorium is now underway and is expected to be completed by mid-December. The approximate cost of the project is \$35,000.

The need for additional Sunday School room led the church to build in 1958, the present Educational Building, a three-floor structure, at the cost of \$48,000.

In 1964 a lovely four-bedroom Colonial pastorum was erected on a 1.80 acre tract across Highway 18 from the church.

The following have served as pastors:

John Adams and James D. Tinsley (Jan. 1880-Nov. 1880)
John Adams, with James D. Tinsley and George W. Adams, assistant
pastors (Nov. 1880 - June 1898)
James Burchett and John Brooks
Grant Cothren
L. B. Murray
William B. Porter, James Suttle and Rev. Blankenbaker
J. W. Adams and William B. Porter (Nov. 1899 - 1900)
G. W. Sebastian (Aug. 1907 - Oct. 1915)
Milton McNeill (Oct. 1915 - Sept. 1922)
J. E. Hayes and G. W. Adams, assistants to Milton McNeill
J. E. Hayes (Sept. 1922 - 1941)
S. L. Blevins (1934 - 1941)
Richard Day (1941 - 1943)
S. L. Blevins (1943 - 1951)
Harvey White (Oct. 1951 - Nov. 1956)
James E. Revis (1957 - 1964)
Reid Keiger (1964 - 1966)
C. Frank Sitton (Feb. 1967 - Sept. 1976)
J. Harvey Clark (Nov. 1976 - Present)

Three of our early pastors, John Adams, G. W. Adams and J. N. Brooks, have been laid to rest in our cemetery.

This church has ordained ministers as follows: On November 11, 1916, J. E. Hayes was ordained, with Rev. G. W. Adams, Rev. Milton McNeill and Rev. C. W. Church officiating. Rev. C. M. Caudill, Rev. Watson Bryant, Rev. Carl Elledge, Rev. Tom Privette and Rev. Paul Burgess were also ordained.

During this time the church has had clerks as follows: W. W. Adams (Jan. 1880 - Aug. 1883), William Hayes (Aug. 1883 - Apr. 1884), Thomas C. Elledge (Apr. 1884 - Nov. 1897), John H. Jennings (Nov. 1897 - 1913), A. U. Walker (during 1913), Reed Elledge (Oct. 1913 - Aug. 1919), John McGrady (Aug. 1919 - 1955), Howard Osborne (1957 - 1965), Bill Myers (1966), David Dearman (1967), Kay Combs (1968 - 1969), Sybil Gambill (1970 - Present).

About 1927 a BYPU was organized. This, however, has not continued actively through the years, but in 1948 a Baptist Training Union was organized. Currently, Church Training with 120 enrolled, meets weekly.

In 1927 a Woman's Missionary Union was organized at Baptist Home Church with Mrs. John McGrady the first president. This organization later became inactive, and on June 23, 1938, a Ladies Aid Society was organized with Mrs. John Joines president. This remained active until 1952 when a W.M.U. was organized with Mrs. Wade Barlow president, and this organization is still active today.

Throughout its history the church has been interested not only in her community but also in people around the world. Out of total gifts of \$64,423 in 1976, \$13,000 went for missions.

In these 97 years Baptist Home has grown from the 10 charter members to the present membership of 545, from a one-room structure to property valued in excess of \$400,000.

Benham Baptist Church

On March 10, 1917, twenty-three members of the Cool Springs Baptist Church were set off as an arm for the purpose of organizing a Baptist church at the Benham School. The members were Rev. C. F. Fields, W. L. Haynes, J. M. Tucker, E. H. Darnell, W. E. Settle, C. B. Lewis, Jackson Hoots, Clifton Smith, E. W. Smith, Claude M. Settle, Viola Settle Pardue, Ella Settle, Verlie Smith Lyons, Nancy Fields, Nellie Harris, S. J. Haynes, May Laster, S. E. Darnell, Sallie Lewis, Vallie Lewis Settle, Epsie Smith, Clarnie Laster, and Samantha Smith. On May 5, 1917, this arm met at the Benham School and organized a new church to be called Benham Baptist Church. The presbytery was composed of A. J. Williams, J. W. Bryant, C. F. Fields, and Felix Gambill. At his time several more joined by letter and some by experience and baptism. Rev. C. F. Fields was elected pastor and served until September, 1927. The church joined the Stone Mountain Association in September, 1917.

Benham has been fortunate to have had good leadership from pastors through the years. These pastors have been:

C. F. Fields, 1917-1927	Richard Day, 1927-1931	Isaac Vestal, 1931-1935
Grant Cothren, 1935-1944	Carl Cockerham, 1944-1948	Marvin Burcham, 1948-1951
Willie Luffman, 1951-1954	M. L. Blevins, 1954-1958	Vaughn Brown, 1958-1959
Paul Moore, 1959-1962	M. L. Blevins, 1962-1964	Bobby Elledge, 1964-1968
Joel Johnson, 1969-1972	Joe Blackburn, 1972-1976	

Paul F. Couch is now serving as pastor, having come to the church in February.

A building committee was appointed on August 23, 1919, composed of E. W. Settle, E. W. Smith, and C. B. Lewis. These worked faithfully until the church was finished in 1920. The church was built on the present site and has been renovated three times, adding more space two times, and then bricking the entire structure. At the present time, plans are being made for the building of a sanctuary.

The membership of our church has grown through the years to a total of 270 members. The years, 1919 and 1920, were outstanding years in that there were 27 additions to the church and no losses. The year 1949 was also a year of growth for the church with 26 baptisms. Our Sunday School has always been a very important part of the church and is now under the leadership of Mr. Joe Myers as director. Our deacon board consists of twelve men who serve four years and then after being inactive one year, may serve again if the church asks them to. Mr. Rex Barker serves as chairman of our deacons.

On October 29, 1967, Benham Baptist Church held a 50th Anniversary celebration. Rev. N. C. Teague was the guest speaker with former pastors invited to attend. Some of the charter members were also able to attend, there are five surviving charter members. Two of these are still members of our church, Mr. Jackson Hoots and Mrs. Vallie Lewis Settle.

Sixty years ago as the charter members organized Benham Baptist Church, their purpose was to provide a place of worship and to be a guiding light in the community. We, who are now at Benham, still strive to be that light to those who live around us that they might see the joy in serving Jesus.

PASTORS

1917 C. F. Fields	1944 Carl C. Cockerham	1962 M. L. Blevins
1919 S. S. Jennings	1948 Marvin Burcham	1965 Bobby Elledge
1921 C. F. Fields	1951 W. B. Luffman	1968 Amos Lyon
1927 Richard Day	1954 M. L. Blevins	1969 Joel Johnson
1931 Isaac Vestal	1958 Vaughn Brown	1973 Joseph A. Blackburn
1935 Grant Cothren	1959 Paul Moore	

Center Baptist Church

Center Baptist Church was organized in 1886. The charter members were: S. S. Jennings, Susannah Jennings, James R. Jennings, Tenneyse Jennings, Jacob C. Elledge, N. S. Elledge, Henry Jennings, Rhoda Jennings, and S. E. Adams. Mr. G. W. Adams was ordained by the church in May 1886, and became the first pastor.

The first church building was a very small one, being built by the members on a tract of land given by S. S. Jennings. This building was torn down on January 9, 1922, and replaced with a building of frame construction, building completed on February 23, 1922. This building was moved to a new foundation in

October 1955, and Sunday School rooms were built in the basement along with brick veneer for the outside. The church was completely renovated with two additional wings being added on to the building in 1969. Several new Sunday School rooms, as well as a kitchen and fellowship hall were contained in this new addition. A baptistry was installed in the church.

Rev. Marvin A. Honeycutt was the first full-time pastor and a pastorium was built in 1962.

In 1973 and 1974 the entire parking lot, as well as the drive from Highway 18, was paved. A completion project for the fellowship hall and Sunday School rooms in the basement was done in 1975.

In 1977, the entire vestibule, stairway, and sanctuary was completely renovated. In the planning is a renovation of the pastorium. A new steeple was installed in this renovation.

Center joined the Primitive Baptist Association in October 1898. In September 1954, Center withdrew from the association and in February, 1958, joined the Stone Mountain Baptist Association.

A total of \$45.00 was given to missions in 1959. Today our church gives 7% of its regular offerings through the Cooperative Program, in addition to special offerings for other missions.

Pastors serving this church since it joined the Stone Mountain Association:

1958	Dean Dillard	1968	Stanley Frye
1960	Clifford Johnson	1972	Howard Hodges
1962	M. A. Honeycutt	1973	John West
1965	Ralph Kerley	1974	Spencer Edmonds

Dehart Baptist Church

Dehart Baptist Church was organized October 11, 1879, in the Dehart School House, on Dehart Branch near the present church. The name "Dehart" was probably derived from a man named Elijah Dehart, who lived in the area about 1797.

First Minutes of Church Records:

"Met at Dehart School House, preaching by Brother Irdell T. Prevette after which the members present with letters seated themselves on motion. Brother James D. Tinsley, A. E. Myers and I. T. Prevette were called on as a Presbytery to constitute them into a Missionary Baptist Church. The Covenant and Articles of Faith were read and adopted.

The presbytery proceeded to examine the members as to their Ordinance and regard to their Faith and found them in Ordinance.

Prayer by Brother A. E. Myers — leading on motion called John A. Adams Pastor and J. N. Brooks assistant.

On motion appointed W. W. Myers, Church Clerk. On motion we appoint Reverend John A. Adams and J. N. Brooks and Lee B. Myers and T. Sellyen in case of failure, to represent us in the constitution to be held with the Cool Springs Church on Friday before the second Lord's day in November 1879 to organize a new Association.

On motion the Church Door was opened for the reception of members. On motion adjourned."

John A. Adams, Moderator
W. W. Myers, Church Clerk

The first Church Building was built in 1880, about the same location as the present Church Building. Zedric Myers gave the land for the first Church site. The timber was cut on the property to build the Church. The building wasn't finished inside at this time.

On July 2, 1896, a committee was appointed to oversee the work on finishing the inside of the Church. The following men were appointed to the Committee: Joseph Porter, J. Y. Brooks, and Lee B. Myers.

Some early members of the Church include names of the people living in the area now, and many others: MYERS, RHOADES, PORTER, ADAMS, BILLINGS, HANDY, SHUMATE, ABSHER, BROOKS, HAYES, PRUITT, HUIE, WYATT, WALKER, HARROLD, HALL MILES, CLEARY, DILLARD, PREVETTE, MILLER, KEY, GAMBILL and BROWN.

The first person buried in the Church Cemetery probably was Jettie Porter, daughter of Joseph Porter, in 1880.

The Church added many members down through the years. Some of the older members had much to do in the Organization of the Stone Mountain Association.

In February, 1917, the Church voted on building a New Church House, Building Committee appointed: Willis J. Rhoades, Robert Miles and Noah Harrold.

Construction of the building began in 1918, this the second church building. Joseph Porter and J. N. Harrold took the contract on labor for \$75.00.

The building materials were mostly donated by members, some timber cut on Church property. Part of the expense of materials was saved by members sawing the roof shingles and lumber. The building was of good structure and served the church many years.

In September, 1957, the Church voted to remodel the Church building. The following were appointed to the Building Committee: Dean Rhoades, Estel Rhoades, and R. P. Miles. Two Sunday School rooms were added and a central heating system.

In 1960, D. L. Porter and wife, Vesta Porter, donated about 1 $\frac{1}{4}$ acres of land, adjoining the church property for extra cemetery space. The cemetery was reworked and grassed and much was done to beautify the cemetery.

In the year 1967 a building fund was started for a new church. Much interest was shown in raising money for the building fund.

In July, 1968, D. L. Porter and wife, Vesta Porter, donated about 1 acre of land next to the church property.

In November, 1970, with about \$4,000.00 in the church treasury, the new church building was started. Building committee appointed: Bradley Rhoades, Estel E. Rhoades, David Johnson and Desley Walker.

The construction of the church building was done mostly by the members of the church. Some lumber and materials were donated by the members. The building was nearly completed by June 1971, and new pews were ordered. The church borrowed \$5,000.00 to pay for materials and pews. In 1976, the building was covered with form-stone and a new fiber glass steeple was installed.

The Reverend Ernest Blevins, former pastor, preached the last sermon in the old church building October 31, 1971.

The Reverend Julius Blevins preached the first sermon in the new church building November 7, 1971.

The church has had pastors as follows: John A. Adams, J. N. Brooks, Callie Blevins, W. W. Myers, J. J. Caudill, John Brown, Grant Cothren, J. W. Walker, Squire Blevins, Ellison Handy, George W. Sebastian, Andrew Blevins, W. F. Porter, Troy Blevins, J. A. Blevins, Monroe Dillard, Lewis Everette Sparks, Cager Dillard, Uriah Hanks, A. T. Sebastian, Arthur F. Absher, Arthur Gambill, Guy Brooks, Hillary E. Blevins, Minter L. Blevins, Major Caudill, Milo Huie, Grant Hincher, Ernest Blevins, George Taylor, John Miller, Birch Handy, Julius Blevins, Clarence Brown and the present pastor, Hayden Shumate.

The church has had clerks as follows: W. W. Myers, 1879-1883; Lee B. Myers, 1883-1905; J. Y. Brooks, 1905-1915; J. Noah Harrold, 1915-1925; Robert Huie, 1925-1943; Lonnie Odell Handy, 1943-1955; Dennis Walker, 1956; Estel E. Rhoades, 1957; David Johnson, 1958; R. P. Miles, 1959-1966; Claude Handy, 1967-1970; Bruce Rhoades, 1971; Mrs. Maxine Shumate, 1972-1973; Claude Handy, 1974; Edd Rhoades, 1975; Gene Brown, 1976; and Charles E. Brown, 1977.

The church has had treasurers as follows: Odell Handy, Betty Porter, I. Dean Rhoades 1965-1967; Mrs. Rachel Rhoades 1968, still serving.

The church has had deacons as follows: W. W. Myers, Lee B. Myers, Jacob Shumate, Zedric Myers, J. F. Myers, J. Y. Brooks, Ellison Handy, Joseph Porter, B. B. Brown, J. N. Harrold, R. F. Miles, Harrison Dillard, Robert E. Huie, Estel E. Rhoades, Lonnie Odell Handy, R. Peerless Miles, W. Rudolph Handy, Percy E. Sebastian, Dennis Walker, Ira Dean Rhoades, Bradley V. Rhoades, John Myers, Cleo Shumate, Edd Rhoades, Claude Handy, and Jerry Weaver. Several of these are still serving.

The church has had Sunday School for many years and at present has 114 members enrolled. Sherrill Combs is director.

Respectfully submitted,
Mr. Ira Dean Rhoades

Elk Spur Baptist Church

Elk Spur Church was organized August 24, 1900. A presbytery consisting of Elder D. J. Roberts, J. W. Brown, and Deacon J. S. Kilby was called in council with the following members dismissed by letter from Traphill Church to organize Elk Spur Church:

E. D. Higgins	W. M. Higgins
G. W. Sparks	Della Higgins
Ruben Sparks	C. H. Higgins
Elizabeth Sparks	M. G. Higgins
M. A. Sparks	Mary Higgins
Fannie Spicer	W. L. Sparks
C. J. Spicer	L. M. Sparks
T. M. Spicer	J. E. Simmons
J. W. Spicer	N. J. Vannoy
J. C. Spicer	D. P. Roberts
J. H. Higgins	James Cox

Elder D. J. Roberts was elected the first pastor and G. W. Sparks, the first church clerk.

The first order of business was to grant W. L. Sparks a license to speak in public and also to grant him and his wife a letter of dismissal.

The first delegates elected to the Stone Mountain Baptist Association were E. D. Higgins, G. W. Sparks, and J. W. Spicer. Elk Spur Church was unanimously admitted at the fourth session of the Association, held at New Light Church.

Elk Spur Church is located in the Blue Ridge Mountains in perhaps the most remote area of any church in the Stone Mountain Baptist Association. It was organized near what was then Miles Postoffice, no longer in existence, and now joins Stone Mountain State Park. When the church was first organized, the area was reached by following a narrow, winding, wagon trail going from Traphill to Roaring Gap, so inaccessible that residents received mail, by horseback, only three times a week until the 1950's. Perhaps the remoteness of the area and other factors account for the fact that no records of the church other than the first minute and organization are in existence.

The next record of the church is dated July 22, 1912, when J. T. Byrd and C. W. Cheek were elected pastors. G. W. Sparks was the church clerk.

Until the 1930's the church was an unpainted wooden structure heated by a large wood stove placed in the center of the church. Kerosene lamps were hung from the ceiling in the aisle for light.

In 1950, the original wooden building was replaced by a block building, and in recent years two Sunday School rooms have been added, as well as restrooms and new pews.

Mrs. John A. Royall, the last of the charter members to survive, died September 28, 1971. She was listed as C. J. Spicer.

The present pastor is Charlie O. Richardson; the clerk is Cora Lee Royall; and the trustees are Hardin J. Royall, Quincey Royall, and Don Ray Royall.

Attendance at Elk Spur Church is reasonably good considering that there are only some 50 members with less than a dozen residing in the immediate area. Since its beginning there have been times when Elk Spur Church faced a hard battle to survive, but thanks to the faith and works of a few individuals, it has weathered the storms of time. As long as that faith and work continue, the church will continue to survive.

LIST OF MODERATORS AND CLERKS OF ELK SPUR CHURCH

MODERATORS

C. W. Cheek	Howard Royall
J. T. Byrd	Cleo Crouse
S. F. Brown	Hilary Blevins
John Burcham	Raymond Hodge
W. F. Cooper	L. E. Sparks
J. T. Carlton	Harrison Barker
W. D. Barker	Don Richardson
John Brown	Harvey Mathis
M. C. Dillard	Boyd Caudill
T. M. Lyon	Clay Royall
Guy Cox	Charlie O. Richardson

CLERKS

G. W. Sparks
G. W. Vannoy
J. F. Royall
John A. Royall
L. M. Higgins
H. J. Royall
Martha Smith
Marvin Lyon
Kelly Royall
Dorothy Moxley
Cora Lee Royall

Fairplains Baptist Church

Around the turn of the century, in 1896-1897, Rev. W. R. Bradshaw, Dock Andrews, J. I. Myers, and Walter Horton, all members of the First Baptist Church of North Wilkesboro, came into the Fairplains Community to establish a Mission Sunday School for the people of this area. The most convenient location was the old Fairplains School building, which burned in 1936. Here these men held Sunday School regularly and preaching services at intervals. Other ministers, from time to time, held services by announcement in the school building.

After some time, the Mission was invited to hold its services in the Community Church, which was located on the site where the present Hilltop Baptist Church now stands. In this church, built on land donated by Elizah Blair, there were two denominational groups already holding services--the Methodists and the Hardshell Baptists. The Fairplains Mission practiced the tenets of the Missionary Baptist faith, and there soon arose a dissension among the groups. At this time the Fairplains Mission was forced to move to an old store building owned by Buck Baugess and located at the intersection of the Mountain View Road and Highway 18. For some three or four years various preachers willingly and freely gave their time to come and hold services for the people of this Mission. Among these were Rev. W. R. Bradshaw, Rev. John Brooks, Rev. Wash Adams, and Rev. Grant Cothren.

The people supporting the Mission had been talking about the need for a church in the Fairplains area, and finally, on Saturday, September 20, 1902, the Mission organized itself into a church which was to be called the First Missionary Church of Fairplains. Rev. Wash Adams served as moderator during the organization and Rev. Grant Cothren served as clerk. The twenty-one charter members taken in by letter were C. P. Andrews, Rev. H. V. Hix, Will Shepherd, W. R. Baugess, N. W. Gant, J. Frank Gant, Em Gryder, Nancy C. Absher, Martha Blackburn, Nola Craven, Sarah Adams, Mollie Shepherd, Ella Gant, Martha Tinsley, Mary Tinsley, Emma Absher, Nancy Baugess, Mrs. W. M. Hix, Mrs. H. L. Hix, Mary Blackburn, and Nancy Shepherd.

The following were received as charter members by experience as candidates for baptism: J. F. Hix, Florence Hix, Nancy C. Tinsley, Annie Mahaffey, Nancy E. Hix, Rosie Brooks, Florence Baugess, and Myrtle A. Brooks. On the same day John Gant was received as a charter member by restoration.

After the organization, the church was called into conference and elected Rev. Grant Cothren, moderator for the ensuing year and C. P. Andrews church clerk. The Articles of Faith and the Church Covenant were adopted. At this time C. P. Andrews gave the church its name. The conference then adjourned.

On Sunday morning, September 21, 1902, the candidates received by experience were baptized in Long Branch on Mr. Shatley's farm (now the Branford Brooks farm). Following the baptismal service, the congregation met at the church and after the sermon, the church was called into conference. Some very significant actions were taken at this the second conference of the First Missionary Baptist Church of Fairplains. The church voted to become a member of the Stone Mountain Missionary Baptist Association and appointed C. P. Andrews, William Shepherd, and John Gant as delegates to represent them at the meeting at Walnut Grove Church on the following Thursday. Probably the most significant action, in keeping with their missionary doctrine, taken at this meeting was the pledges of one dollar to Foreign Missions, one dollar to Home Missions, one dollar for the Orphanage, and one dollar to Ministerial Relief. Sixty cents was set aside for minute funds. With these actions taken, the second conference adjourned.

At the third conference of the First Missionary Church of Fairplains, which was held on October 18, 1902, a committee consisting of Rev. H. V. Hix, John Gant, J. F. Gant, and C. P. Andrews was appointed to locate a lot that could be purchased on which to build a church building. This committee was to serve as a soliciting committee for funds with which to purchase the lot and begin construction of a building. They were to report at the next conference; however, there was no mention in the church minutes of further action on this subject until April 19, 1903. At this time the membership voted to purchase one-half acre of land from James Rash for \$25.

On May 28, 1903, the building committee met and elected J. G. Absher to serve as secretary and treasurer. They decided to seek donations for the church. By the next meeting they had \$225 in pledges and \$49 in cash.

By this time, much of the building material and finished lumber, from Wilkesboro Manufacturing Company, had been delivered to the building site. Much of the framing was hauled to the building sit by Mr. Frank Blackburn, Mr. Wiley Brooks, Mr. Will Baugess, and Mr. Rufus Shepherd from a sawmill operated by Mr. Vance Hicks. Using Mr. Jim Wood's team, they hauled poles from Reddies River to use for scaffolding. Mr. Will Absher, who lived just in front of the church site, took the contract to build the church for \$75.

The bell that we have today was donated by the First Baptist Church of North Wilkesboro. Using a team and block and tackle, the bell was installed by Mr. Will Baugess, Mr. Rufus Shepherd, Mr. Will Absher, and Mr. Wiley Brooks.

The church, having a difficult time in 1920, realized it still owed Mr. Will Shepherd \$63.77 plus interest of \$57.39; Brother Shepherd agreed to cut the bill to \$92.46, which the church accepted. Brothers Wiley Brooks and Grover Sebastian were appointed to contact each member for donations.

On April 17, 1921, Fairplains Baptist Church was dedicated to God. The service was conducted by Rev. A. B. Hayes, J. S. Elliott, and G. W. Adams.

On February 18, 1922, Brother H. M. Winkler, being led by the Holy Spirit, felt the call to the ministry. Brother J. A. Brooks made the motion that Brother Winkler be ordained; he was the first to be called to such a high office by the church. This service was conducted by Rev. A. F. Parude, J. S. Elliott, and G. W. Adams. Also the following deacons were ordained: Blain Mayberry, John Williams, W. B. Beamon, Grover Sebastian, and John Key.

In 1927, electric lights were installed in the church.

Brother Hubert Bullis and R. B. Mayberry were ordained to preach the gospel February 18, 1930, by N. F. Jarvis, S. L. Blevins, L. C. Woodruff, and Martin Reeves.

On March 18, 1933, Brother W. R. Thomas was ordained to be a minister of the gospel. Rev. Hubert Bullis, Rev. Boyce Mayberry, and S. L. Blevins were in charge of the service.

On May 23, 1936, the church gave Mr. T. H. Settle a contract to build four additional Sunday School rooms at a cost of \$950. There were two rooms added to each side of the sanctuary. New pews at a cost of \$2.50 each were made during this period by Brother J. V. Wallace and Brother John Williams. Brother Wallace provided the wood, cut it, and built the fires in the two wood-burning stoves in the church.

One revival of particular note was held in September, 1944, by Evangelist W. S. Luck and Pastor S. L. Blevins. There were fifty-three added to the church on profession of faith, eight by letter, and many more coming on rededication.

In November, 1944, a committee was appointed and plans were presented one month later for the addition of Sunday School rooms which were constructed and provided space that was badly needed.

By 1949 attendance was running as high as 252, which was above the goal of 225 that had been set.

In 1950 Training Union was begun.

Rev. Wayne Hendren was called as pastor of the church November 21, 1954, to replace Rev. Clete Brown who had served so well.

Additional land was purchased to provide parking and space for expansion. A committee was appointed to begin making plans for a new church building.

The old church building was sold to Brother C. C. Gambill and our congregation used the facilities of Fairplains School during the time the present church building was being constructed.

Mr. C. C. Sidden was given the contract to build the church at a cost of \$60,000, and the new building was started October 2, 1955.

While the church was being built, Mr. Cyrus Gambill made several challenges of gifts to the church to which the church responded and met.

Before the church was completed, Miss Doris Miller, daughter of Mr. and Mrs. Grady Miller, and Mr. Jerome Honeycutt were married in the sanctuary.

Paul Cleary, the son of Mr. and Mrs. V. C. Cleary, was the first person to be baptized in the new church on February 3, 1957.

The first revival held in the new church began on the fifth Sunday in March, 1957, with the Rev. Clete Brown, Evangelist, being assisted by the Rev. Wayne Hendren, Pastor.

The church was dedicated on June 30, 1957.

The Rev. Wayne Hendren resigned September 14, 1957. Brother Jessie Yale served as interim pastor until Rev. George Hankins was called to the pastorate December 15, 1957. With the coming of Rev. Hankins, the church went full-time and set up a church budget. There was a progressive movement by the young people during Rev. Hankins' ministry.

Mr. Robert Puckett had the baptistry scene painted June 1, 1958, in loving memory of his wife, Tinse Brooks Puckett.

The budget for 1959 was \$16,150.50.

Choir robes and Baptist Hymnals were purchased in 1962.

Brother Bobby Elledge, a member of our church was licensed for the ministry on September 14, 1960, and ordained July 22, 1962, in a service held in our church by the Rev. George Hankins.

A Note Burning Ceremony was held the first Sunday in May, 1963, just seven years after the loan was made.

In September, 1964, the Church adopted a rotating deacon system.

Rev. George Hankins resigned as pastor October 14, 1964. Rev. Bill Pruitt was called as interim pastor November 8, 1964, to serve for ninety days. Rev. Charlie Myers was then called as interim pastor

and served until Rev. Raymond White was called as pastor on May 12, 1965.

The church adopted its first Constitution August 22, 1965.

The church purchased a pastorum on Sparta Road, March 28, 1966, at a cost of \$22,000.00.

Rev. Raymond White resigned December 31, 1969. The church then elected Rev. John West as interim pastor on January 4, 1970. He served for five and one-half months.

The Rev. Horace Hall was called as pastor and preached his first sermon on June 17, 1970. Shortly thereafter, a church office with daily office hours was begun; and in the latter part of 1970, a church library was organized.

On January 1, 1971, Miss Iva Shumate, one of our own members who had dedicated her life to full-time Christian service, was employed as Director of Music and Education, on a part-time basis, while attending Southeastern Seminary.

The church decided to sell the old pastorum and build a new one; and on August 23, 1970, it voted to build the new pastorum in Sherwood Forest. This was done at a cost of \$39,500. Before the new pastorum was finished, the old one was sold. On March 3, 1971, just prior to the time the Pastor, Rev. Horace Hall, and his family moved into the new pastorum, open house was held for the membership.

The church budget for the year 1971 was \$31,901.00. The church budget plan for the Biblical Recorder was begun in 1971.

Following the resignation of Rev. Horace Hall who accepted a pastorate in Wilmington, North Carolina, Rev. James Lawrimore served as interim pastor until Rev. William J. Taylor assumed his duties as pastor on June 14, 1973, and continued in this capacity until June 13, 1976. During his pastorate the Bus Ministry was begun and a Children's Church was organized.

On February 17, 1974, the construction of the Bumgarner-Gambill Educational Building was begun. A fund for this building was begun during the pastorate of Rev. Raymond White and the name, Bumgarner-Gambill Educational Building, was established by a vote of the church in honor of Mr. Harold Bumgarner and Mr. C. C. Gambill. This structure was dedicated on November 10, 1974.

Rev. Clyde Church became interim pastor on July 1, 1976, and served until Rev. Howard Laney assumed the pastorate April 10, 1977, with his first sermon being on Easter. The church is making much progress under his leadership.

Haymeadow Baptist Church

The people of Haymeadow Sunday School met on August 10, 1905, for the purpose of organizing a Church. A Presbytery was called which consisted of Rev. Callie Blevins, Rev. Walter W. Myers and Rev. Elison Handy. Rev. Callie Blevins was appointed as Chairman and L. B. Myers as Secretary. The Presbytery called for those wishing to have their letters go into the Constitution, to turn them in. Those coming forward were G. W. Sebastian, Emmer Sebastian and James (Jim) Harrold. These letters were read and received.

The Presbytery borrowed Fabieus A. Dancy and Wadie Dancy from Zion Baptist Church with which to Constitute. The Presbytery was pronounced Orthodox and then pronounced them a Church. The name of this Church being *The Baptist Church of Christ of Haymeadow*. Land for the building of the Church was donated by G. W. Sebastian and his father, Lewis W., and built by the people of the community.

The name of the Church later became known as Haymeadow Baptist Church and on September 1, 1911, joined the Stone Mountain Association.

In the years 1946, and 1947, a new building was erected and then in 1963, the building was remodeled and made larger and the exterior was brick veneered. Then in 1974, the complete interior of the building was reworked and new pews and pulpit furniture was purchased and installed. The parking lot was paved in 1977.

The number of the membership as of April 1, 1975, was 349 (three hundred, forty-nine).

PASTORS

8/11/05	Rev. Walter W. Myers Rev. Elison Handy	8/11/13	Rev. J. A. Blevins, Rev. G. W. Sebastian Rev. J. A. Blevins
8/01/07	Rev. W. W. Myers, Rev. Elison Handy, Rev. G. W. Sebastian	8/08/14 9/04/15 9/01/17	Rev. J. A. Blevins, Rev. G. W. Sebastian Rev. J. A. Blevins Rev. J. A. Blevins
8/31/12	Rev. W. W. Myers, Rev. Elison Handy	11/03/17	Rev. J. A. Jordan

9/15/18	Rev. D. A. Adams, Rev. Elison Handy, Rev. Ambrose Dillard	9/20/30	Rev. Troy Blevins
10/02/20	Rev. Troy Blevins	9/16/33	Rev. Troy Blevins, Rev. Monroe Dillard
9/16/22	Rev. J. A. Blevins	9/11/37	Rev. Troy Blevins
11/18/22	Rev. Elison Handy, Rev. A. T. Sebastian, Rev. D. A. Adams	9/13/42	Rev. D. C. Miller
9/15/23	Rev. S. L. Blevins	9/16/50	Rev. J. T. Hendrix
9/17/27	Rev. J. A. Blevins	8/20/55	Rev. Dean Dillard
9/14/29	Rev. S. L. Blevins	2/14/59	Rev. Major Caudill
		8/20/61	Rev. Clarence Brown
		11/07/67	Rev. Amos Combs

Knobbs Baptist Church

"We, the undersigned, being members of missionary Baptist churches in good standing did come together on Saturday, August 18, 1906, and coventanted together to institute a missionary Baptist church at Austin, North Carolina, Wilkes County, to be known as Knobbs Baptist Church. . . ." Thus began the present day Knobbs Baptist Church. According to the Minutes of the above meeting, it was held in the Knobbs School House. Subsequent meetings were also held in the school property until the new church was completed. Covenanting together to form the above church were: C. M. Cope, M. J. Bodenhamer, Sr., D. J. McCann, Levi McCann, and J. D. McCann.

At the first meeting of Knobbs Church, M. C. Cope was elected moderator and M. J. Bodenhamer was elected as church clerk. Immediately thereafter, the church opened its doors for membership and the following people were accepted into fellowship with this church: Lindy Gentry and E. E. McCann presented letters; J. M. Lyon, Minnie Lyon, Susan Spicer, Clifford Spicer, De Ette Spicer, and Mary McCann came by way of profession of faith and they were baptized the next day.

The second meeting of Knobbs Baptist Church was held on September 8, 1906. D. J. McCann, a former deacon of Traphill Baptist Church, and J. M. Lyon were elected as deacons. The Rev. C. M. Cope was approved as the first pastor. Completing the organization, Clyde Lyon, J. D. McCann, and Commie Lyon were selected as the trustees of this church. Other business transacted at this second meeting was the appointment of a building committee. It was composed of J. M. Lyon, M. J. Bodenhamer, John Smoot, Alfred Spicer, D. J. McCann, Charles Spicer and John Spicer "with full power to solicit aid, devise plans, contract and build a house suitable to worship in." This committee began to function by taking subscriptions, and the following pledges were made:

D. J. McCann	Cash	\$25.00
J. M. Lyon	Lumber	25.00
Alfred Spicer	Work	25.00
John Spicer	Work	5.00
Charles Spicer	Cash	5.00
J. D. McCann	Cash	10.00
Levi McCann	Work	10.00
Lindy Gentry	Lumber	5.00
John Gentry	Work	5.00
C. M. Cope	Cash	10.00

On November 10, 1906, Charles Spicer, James Lyon, and M. J. Bodenhamer were appointed "to survey the church lot and get a deed for same."

On August 10, 1907, the church approved a motion to join the Stone Mountain Baptist Association and elected as its delegates M. J. Bodenhamer, Sr., J. M. Lyon, and Charles Spicer.

Over the years Knobbs Church has grown in membership as well as in facilities and programs. A new organ and a new piano have recently been purchased, and a Youth Choir has also been organized. The W.M.U. has only recently been organized but it is an active one. Church Training is also very active. The membership of Knobbs Church in 1976, was 208 with 157 enrolled in Sunday School. A full-time church program began on the first Sunday in February in 1973. It was also agreed in 1973, to support the Cooperative Program, and a special offering to be taken annually was proposed and adopted for the support of this object. At the present time the Rev. Linwood Campbell is serving as pastor.

PASTORS

1907	J. W. Burchette	1927	J. Z. Adams	1954	Leroy Luffman	1971	John McCann
1908	Grant Cothren	1928	Levi McCann	1959	Amos Lyon	1972	John Love
1917	T. M. Lyon	1932	Cleat Simmons	1963	Von Byrd		
1921	J. Z. Adams	1934	J. S. Hinson	1967	Major Caudill		
1923	Levi McCann	1940	Carl Cockerham	1974	J. Glenn Huffman		

Maple Grove Baptist Church

As a result of "Uncle" Thomas B. Whitley's 1930 vision of the need of a church near the Whitley cemetery, he and his wife began cutting timber to build a church. This act brought assistance from their neighbors. Eliza Jane, widow of Doctor James Wheatley, and his heirs, donated an acre of land for a church and cemetery.

On August 7, 1932, the church was formally organized with 16 charter members: Thomas and Mattie Whitley, Pearl (Burchett) Harrold, Merdie and Mollie Brown, Lonnie Brown, Mae Brown, Bert and Millie Pendry, Opal (Pendry) Elledge, Arlee (Pendry) Felts, Vallie (Pendry) Huffman, Bob Johnson, Dovie (Johnson) Cheek, Hessie (Johnson) Holloway, and Mamie (Whitley, Rhodes) England. Rev. Landreth Blevins was called as pastor. He served until 1945.

The deed was first made to "the Deacons of Beautiful Home Church." This name was disapproved by the church and the present name, Maple Grove Baptist Church was adopted.

Later the building was painted and a steeple was added. By 1949, the church's membership had grown to 197 with 120 enrolled in Sunday School. The need for space caused the old building to be moved to the side of the lot to make room for excavation for a brick structure consisting of a larger sanctuary with six classrooms and a boiler room in the basement. It was dedicated on July 6, 1952.

Maple Grove, the first church in the association to have weekly services, has long been known as a progressive church. It has had a strong emphasis on missions. In 1944 Woman's Missionary was organized and in 1960 Brotherhood was organized. The mission-mindedness of this church is attributed to these organizations.

Maple Grove Church has ordained fifteen men as Deacons. The following have been ordained into the gospel ministry: Hillery Blevins, Sam Childress, Milo Huie, Cleo Whitley, and J. T. Pardue. Later Paul Coffey was licensed and attended Fruitland Bible Institute. He then went to Ohio where he served as pastor of two missions. At present he is pastor of a church in Marion, Kentucky. He, too, was ordained by Maple Grove Church.

Building and expansion continued with the purchase of additional land in 1958, the educational annex in 1959, the completion of a modern three-bedroom pastor's home in 1966 (later two bedrooms and a den were finished in the basement) on land donated by Mr. and Mrs. Bert Pendry and a gift by the widow and heirs of Mr. F. C. "Frill" Johnson in 1968 to make the total church plot 3.6 acres.

On May 2, 1968, ground was broken for the first stage of a long-range "do-it-yourself" building program — which eventually resulted in having a large sanctuary and educational building with ten Sunday School rooms on the first floor and a lower floor with eight rooms and a fellowship hall.

Also, in 1968, the rotating Deacon system was begun to enable a deacon to serve more actively during his three years of active service; to provide at least one year of relaxation and insight; and to give more qualified men an opportunity to assist in the planning, ministry and oversight of the church.

The church has continued to grow under the leadership of such men as: Andrew Blevins, Hillery Blevins, B. R. "Hooks" Holbrook, Roy Franklin, Dwight Gray, J. T. Pardue, Clinton Bailey, Larry Beaver, Herman Johnson, and presently, Lester Carson — with the help of Minter Blevins and J. T. Hendrix.

Our community is continuing to grow as new homes are being built. The members of Maple Grove Baptist Church are looking ahead, preparing themselves, and trying to provide adequate facilities for future ministry to the people of our area. Regardless of what may come, we hope to be ready as we "BUILD TOGETHER WITH GOD."

PASTORS

1932	S. L. Blevins	1958	Dwight Gray	1971	Larry Beaver
1945	Hillery Blevins	1965	M. L. Blevins	1973	J. T. Hendrix
1951	Baltus R. Holbrook	1966	J. T. Pardue	1974	Herman I. Johnson
1952	Roy Franklin	1967	R. Clinton Baily		

Mount Pisgah Baptist Church — 1879-1976

Mount Pisgah Baptist Church, located at Dockery, N.C., was organized February 14, 1879. Charter members of this church were:

Felix Brewer and his wife, Sarah Wiles Brewer
Nathaniel Ingool and his wife, Lydia Baugess Ingool

Rhesa Lyon and his wife, Elizabeth Blackburn Lyon
Jacob Staley and his wife, Sernetta Buttrey Staley
G. Elihue Myers and his wife, Mary Staley Myers
I. Boyden Goss and his wife, Evelyn Buttrey Goss
Sarah Gambill Walters (Mrs. Calvin)

Additional early members of this church included:

Elisha Smoot and his wife, Ellen Staley Smoot
William Gambill and his wife, America Holbrook Gambill
William Absher and his wife, Cosa Ingool Absher
John Absher and his wife, Lula Gambill Absher
Jenny Carrico Gambill C. M. Caudil
Ellen Billings J. O. Brewer
John Buttrey and his wife, Nancy Triplett Buttrey
Emily Billings (Mrs. Jesse)
Rowan Billings (Sunday School Superintendent)

The first pastor of this church was the Reverend B. W. Ashley of Dockery, N.C., who was called in 1879. The first clerk was Felix Brewer. Among the pastors who served Mt. Pisgah Church before it was affiliated with the Stone Mountain Association were Richard Gwyn, Jack Combs, Dan Roberts, Jonathan Jordon, James Burchette, Jones Carter, Ellison Myers and John Myers.

On November 7, 1879, Mt. Pisgah Church helped to organize the Elkin Baptist Association, thereby becoming a constitutional member of this organization.

Nineteen years later, this organization released Mt. Pisgah Church, along with several others, for the purpose of constituting a new association. This church, therefore became a charter member of the Stone Mountain Association when it was organized in 1897.

On July 14, 1879, Rhesa Lyon, grandfather of Miss Alice Billings of Traphill and Mrs. Naomi Gordon of Dallas, Texas, donated the land on which the church building now stands. The first of three church buildings was made of split logs. The second building was constructed in 1908 from sawed lumber and it was painted white. The present structure was erected in 1960. It is of brick construction, consisting of a sanctuary, six classrooms, central heating and air, and stained windows. The parking lot was paved in 1973. A picnic accommodation was constructed in 1977.

At least twenty-six pastors have served this church since it came into the Stone Mountain Association. Their names and dates of service are recorded in the appendices of this history. Progress in terms of membership has been continuous, but conservative. In 1899 there were 49 members. By 1925, the membership had climbed to 166. The current church membership (1976) is 160, with 120 enrolled in Sunday School.

Mountain View Baptist Church – 1913-1976

What is now Mountain View Baptist Church at Hays, North Carolina, was organized in 1913 when Bethel Church gave off seven members while Walnut Grove contributed three members for the purpose of establishing a Baptist Church at Hays, North Carolina. From Bethel Church came Mr. and Mrs. Joe P. Elledge, Mr. and Mrs. Charlie Dearman and their son, Dewitt, and Mr. and Mrs. Sherman Elledge. Walnut Grove's contribution was the Rev. and Mrs. J. A. Blevins and their son, Clarence Blevins. These ten people — six men and four women — became the charter members of Mountain View Baptist Church, as shown by the church minutes and confirmed by the 1913 Minutes of the Stone Mountain Association.

It was seven years later before a permanent church building was constructed. In the meantime, the charter members began their meetings in a green store building which was located where Eldon

Woodruff's house now stands. Sunday School was held during this time in the Mountain View Baptist Institute property which was adjacent to the temporary church facility.

The Minutes of the Stone Mountain Baptist Association have recorded that Rev. J. Andrew Blevins was the first pastor of this church, while Mr. Sherman Elledge was the first church clerk.

During the year of 1914 the Rev. J. A. Blevins continued as pastor while his son, C. C. Blevins, served as church clerk. During this calendar year, the church added six members, making a total membership of sixteen. Five of these were by letter and their names are not known. The sixth came via baptism. She was Belva Blevins Gregory, who was the daughter of the Rev. J. Andrew Blevins.

The members continued to meet in this temporary facility until the Baptist State Convention granted \$1,500.00 to help build the church which stands today. This grant was applied for on June 23, 1920, by the Board of Trustees, consisting of J. P. Elledge, Chairman; J. S. Kilby, and W. D. Woodruff. Although some remodeling has taken place over the years, nevertheless, the church sanctuary is essentially the same as the one built in 1920.

In 1958 an educational building was added. Then in 1964 a brick veneer parsonage was built. In 1974 its estimated value was \$60,000.00. The present membership is 176 resident members and 44 non-resident members, making a total membership of 220.

Pastors who have served Mountain View Baptist Church are:

J. A. Blevins	1913-1920	I. C. Woodruff	1938
J. A. Carmack	1921	A. B. Hayes	1938-1945
J. J. Slattery	1921	Glenn Huffman	1946-1949
A. B. Hayes	1922	Minter Blevins	1950-1963
J. S. Johnson	1923-1924	B. C. Owenby	1963-1972
C. C. Holland	1925-1926	M. L. Blevins (Interim)	1972-1973
A. B. Hayes	1927	Samuel F. Putnam	1973-
C. C. Holland	1928-1929		
S. L. Blevins	1930		
J. W. Rash	1931-1934		
Hubert A. Bullis	1934-1937		

The following people have served as clerk of Mountain View Baptist Church:

Sherman Elledge	1913	Bruce Dearman	1930
C. C. Blevins	1914-1915	C. E. Billings	1931-1936
E. R. Settle	1916-1917	Wilmer Woodruff	1937-1955
C. E. Billings	1918-1924	Eldon Woodruff	1956-1977
James L. Gregory	1925-1929		

The following people have served as Sunday School Superintendent of Mountain View Baptist Church:

L. A. Dancy	1913	C. R. Wright	1932-1934
E. R. Settle	1914-1916	C. E. Billings	1935-1944
J. S. Kilby	1917	Vernon Woodruff	1945-1950
J. C. Wright	1918-1919	Troy Perry	1951-1967
J. M. Hayes	1920	Jack Elledge	1968
J. J. Slattery	1921	Commie Hayes	1969-1971
C. C. Blevins	1922	Don Gritt	1972-1973
Oran Brandon	1923	Joe Caudill	1974-1975
C. C. Blevins	1924	Jene Brookshire	1976-
C. E. Billings	1925-1931		

Mountain Valley Baptist Church

Mountain Valley Baptist Church was organized September 30, 1902, by a small group of people interested in organizing a Baptist Church in their community. A presbytery consisting of Elder G. W. Adams, Eliza Handy, and David Roten met in council at Mountain Valley School House, which has long since been torn down. The church's first members were M. H. Shumate, G. B. Walker, Harrison Faw, John Reeves, Nannie E. Caudill, Mrs. Janet Faw, Mrs. Nancy Brown, and Mrs. Pauline Reeves, plus the three above elders.

The first conference was held on this same date. Elder G. W. (Wash) Adams was elected pastor and Brother Jackson (Jack) Eller was elected assistant pastor. R. E. Caudill was elected the first church clerk. Two other members joined the church during this service — Sallie Shumate and Solomon (Uncle Sol) Brown.

The following day, October 1, 1902, a revival began. During this revival the following people joined the church: George Bumgarner, Jane Bumgarner, Mattie Lovette, J. C. (Lum) Kilby, James W. Brown, Henry Kilby, Mary Kilby, Noah Houck, William (Bill) Faw, and Lizzie Faw. These were baptized on October 12, 1902. This was the first baptism held at the new church. Thus began the growth of Mountain Valley Baptist Church.

The first record of an elected deacon was April 1903. Brother Solomon Brown and William Faw were elected. They were ordained June of 1903. The church joined the Stone Mountain Baptist Association in September 1903 and has been a member with appointed messengers to each annual meeting since that date.

The church met in the old Mountain Valley School House for 36 years. In 1938, a new church was built on land donated by J. C. (Lum) Kilby (present location). The church was rebuilt in 1964 with dedication day on October 24, 1964. At present time we have 239 members. Our pastor is Rev. Mace Johnson. Rev. Johnson has been with the church for the past two and half years. During this time, our church has shown much progress under his leadership. There have been 51 additions to the church through baptism and joining by letter. Our average attendance for Sunday School and Worship Service has increased greatly. We trust that the Lord will always lead, guide, and direct us.

PASTORS

1903	G. W. Adams	1925	W. J. A. Blevins	1952	Albert Byrd
1907	W. F. Carlton	1927	B. L. Minton	1953	Charlie Richardson
1908	G. W. Sebastian	1928	D. C. Clanton	1955	Hunter Church
1911	H. Miller	1929	A. F. Absher	1959	Fred Miller
1912	Sebastian & Cothren	1930	B. L. Minton	1962	Woodrow Wishon
1913	W. F. Carlton	1933	L. A. Carlton	1964	Richard Byrd
1915	T. E. Blevins	1935	Glenn Huffman	1966	Rex Shumate
1918	W. F. Carlton	1938	J. E. Hayes	1969	Bill Pruitt
1919	Troy Blevins	1941	D. C. Miller	1973	Rex Shumate
1921	J. E. Hayes	1943	W. B. Luffman	1974	Mace Johnson
1924	A. F. Absher	1950	Irdell Osborne		

Mount Zion Baptist Church

Mt. Zion Baptist Church was formed September 2, 1898. On this date a small group of Christians assembled in the home of Slade Brown and drew up a Constitution and Articles of Faith. A presbytery composed of Elders Grant Cothren and D. J. Roberts, and Deacon J. S. Kilby examined these people as to their faith and doctrine. Finding them ready and desirous of forming a new church, the body was organized and validated and a new church became a reality. By vote of the constitutional members, the church was called Mt. Zion Church.

The names of the constitutional members and the churches from which they came are listed below:

Edwin H. Shingler — Walshall Baptist Association, England
W. F. Myers — Baptist Home Church
Rachael Myers — Baptist Home Church
William Brown — Center Baptist Church
Mary Brown — Center Baptist Church
David Wingler — Center Baptist Church
Shadrack Long — New Covenant Church
Rebecca Jennings — By experience and baptism
Laury Myers — By experience and baptism
Floyd Absher — By experience and baptism
Millie Absher — By experience and baptism

Other items of business transacted included the appointment of a delegate to the Stone Mountain Baptist Association. This delegate was Mr. Shade Long. Trustees to look after church property were appointed at this first meeting, but their identification is unknown. An interim pastor, Elder Grant Cothren, was called; and W. F. Myers was elected the first clerk of this church.

At the November meeting in 1898, Elder D. J. Roberts was called as the first pastor and G. W. Adams, as his assistant. T. J. Jones was elected as the first permanent clerk.

On the second Saturday in March, 1899, A. P. Myers, Floyd Absher and W. F. Myers were elected the first deacons. They were ordained on the second Saturday in May, 1899, by D. J. Roberts, G. W. Adams, Grant Cothren, and Squire Blevins.

When Mt. Zion Church was formed, there was no church property, and this body of believers held their monthly meetings, for a period of time, in the old Mulberry Baptist Church. In 1900, Slade Long donated two acres of land, where the church now stands, on which to erect a new building. Evidently, this building was built by the members, as D. F. Adams and S. Long agreed in 1906 to install the belfry for the church.

From time to time the church building was renovated. In 1975, twelve thousand dollars was spent on the building erecting new Sunday School rooms and other needed space.

Mt. Zion Church has shown continuous but conservative growth. Beginning with eleven members, the church — in 1976 — had a total membership of 169. The church now has a full-time pastor, the Rev. Gwyn Anderson, and continued growth should be assured.

PASTORS

1898	Grant Cothren	1921	A. F. Absher	1950	Albert Byrd
1899	R. G. Roberts	1924	L. E. Sparks	1952	Thurmond Ratliff
1900	G. W. Adams	1928	S. L. Blevins	1953	James Reece
1902	Adams & Cothren	1931	D. O. Cleary	1956	Watson Bryant
1907	W. J. A. Blevins	1932	I. C. Woodruff	1957	J. E. Hayes
1909	W. W. Myers	1934	J. E. Hayes	1963	James Durham
1910	Grant Cothren	1938	T. E. Blevins	1965	Hobert Key
1911	W. W. Myers	1939	T. C. Parks	1966	Fred Joines
1912	Milton McNeil	1941	J. C. Pruitt	1970	Major Caudill
1913	G. W. Sebastian	1942	J. Glenn Huffman	1972	Muncie H. Absher
1916	G. W. Adams	1945	J. S. Bryant	1973	James G. Miles
1919	W. H. Key	1948	Clarence Miller	1975	Gwyn Anderson

New Light Baptist Church #1

New Light Baptist Church was constituted in 1890, according to information furnished by Mr. Clifton Prevette. The property of the present site was donated August 29, 1896, by Hiram Prevette and his wife, Phebe Prevette. The first pastor was the Rev. Grant Cothren and the first clerk was Mr. H. Prevette.

New Light Baptist Church first joined the Elkin Association but was released in 1897 so that it could become a constitutional member of the Stone Mountain Association. Mr. J. T. Byrd, Hiram Prevette, W. P. Hall, and T. Shepherd represented the church at this constitutional meeting. Mr. J. T. Byrd also served on the constitutional committee. In 1898, the first contribution to missions was made by this church.

In 1900, New Light was host church to the Association, although the building was not yet fully completed. On this occasion a special collection by the Association provided \$19.99 to help the host church pay some bills. At this meeting Mr. J. T. Byrd was elected as a member of the Orphanage Committee and as correspondent to the State Convention.

By 1901, the church membership had reached 37. On this date J. M. Durham, Charles Bryant, and Sherman Combs were active leaders in the church.

In 1903, the church again served as host to the Annual Meeting of the Association. The seating capacity of the church as of this date was listed as 500. J. T. Byrd was ordained into the ministry during this year.

In 1907, this church organized a Sunday School with an enrolment of 33. The Sunday School Superintendent was Solomon Byrd and the Secretary was G. W. Prevette.

By 1914, New Light Church had become mission-minded. Its contributions included \$14.50 for Home Missions, \$5.00 for Foreign Missions and \$14.36 for State Missions.

In 1925, J. A. Jordon of North Wilkesboro was the pastor of this church. His salary was \$30.00. As of this date the membership had reached 83.

By 1935, New Light membership had reached 117. It had renewed an interest in mission giving which had lagged for the past several years. This year \$25.85 was given to Baptist Hospital. According to the Associational Minutes, this was the only institution supported by this church until 1950 when the Children's Home and Relief and Annuity Board were added. In 1951, the Association, the Cooperative and State Missions were included.

New Light's congregation rebuilt their church of brick structure in 1955. Soon thereafter, six Sunday School classrooms and two rest rooms were added including rooms on the basement level.

By 1960, the church membership had reached 148 and that same year mission giving reached \$110.00. Incidentally, this was the year that Woman's Missionary Union was organized. From this point, growth in mission interest was expressed in gifts to all phases of mission work — Associational, State, Home, and Foreign Missions.

In 1961, mission gifts more than doubled the previous year's amount and had doubled again by 1963, giving \$470.00.

In 1963, New Light reported a Training Union organized with 73 enrolled. Homer Shepherd was director.

In 1970, the mission gifts of New Light Church had reached \$915.00. However, the peak in mission giving was in 1975 when the total was \$1,302.00.

New Light Baptist Church has remained a faithful missionary organization whose contributions to the Stone Mountain Association have been very meaningful. As of 1977, the membership of this church is 183.

Pastors known to have served this church include:

1897	Grant Cothren	1935	G. W. Prevette
1899	J. T. Kirk	1939	P. C. Parks
1908	Grant Cothren	1942	Carl Cockerham
1911	W. S. Edwards	1944	L. E. Sparks
1912	Levi McCann	1950	Charlie Richardson
1913	Lewis McCann	1954	Hilary Blevins
1914	Levi McCann	1959	J. S. Bryant
1916	John Burcham	1961	Bill Pruitt
1920	L. E. Sparks	1965	Bailey Elmore
1924	John Burcham	1966	Charlie Myers (Interim)
1925	J. A. Jordon	1967	John L. West
1927	John Burcham	1970	Amos Lyon
1930	J. F. Lyon	1971	Clarence Brown
1932	L. E. Sparks	1973	Amos Lyon
1933	J. S. Bryant	1976	James Miles
1934	L. E. Sparks		

Pine View Baptist Church

Prior to 1935 those of Pine View School section, desiring to attend Sunday School went to churches some distance away. Early in the year of 1935 Mrs. O. O. Absher suggested the community of Pine View School organize Sunday School at the school building. A small group assembled at the school building and organized a Sunday School. Mr. J. P. Adams served as the first superintendent. From the beginning there was a very favorable growth. Sometime in the spring of 1935 Rev. D. M. Dillard was asked to conduct worship service each month. Interest in both Sunday School and worship service increased. During the month of July Rev. Dillard, assisted by Rev. G. W. Sebastian, conducted a series of evangelistic services. The Lord blessed in a great way and many souls accepted Christ as their Savior and Lord. Plans to organize a church began to take form and the interest began to spread throughout the community.

On August 6, 1935, a large congregation assembled at the school building for the purpose of organizing a Baptist church. The following were asked to form a presbytery: Rev. D. M. Dillard, Rev. G.

W. Sebastian and Rev. I. M. Reeves. The presbytery was organized by electing Rev. G. W. Sebastian as Chariman. The presbytery called for those with church letters, desiring to become members, to present themselves. Eight with letters came forward. The new church elected Rev. D. M. Dillard, pastor. Rev. Dillard served seventeen years. At the end of the first month the new church had a membership of forty. All these were considered charter members. The name selected by the church was Pine View Baptist Church.

Schools were being consolidated in the year 1935. The school at this location was closed. The building was a small one-room wood structure situated on one acre of land. This property was acquired by the church. In the year 1938 the church constructed and occupied a new building. It was not a modern building but was an improvement over the old school building. The church experienced a steady growth and from time to time made improvements and enlargements on the building. In 1955 many improvements were made and the building was veneered with brick and enlarged. The remodeling just completed this year brings this edifice in favorable comparison with others in this section.

The following ministers served as pastors:

Rev. D. M. Dillard	1935-1952	Rev. Cleat Simmons	1961-1963
Rev. Gilbert Osborne	1952-1954	Rev. Tommy Privette	1963-1971
Rev. Dean Dillard	1954-1956	Rev. John West	1971-1972
Rev. Clarence Brown	1956-1957	Rev. Dean Dillard	1972-1974
Rev. Clete Brown	1957-1961	Rev. Albert Pruitt	1974-Pres.

The following were ordained as ministers by this church:

Rev. Wilson Brown	Aug. 17, 1946
Rev. Dean Dillard	Jan. 23, 1955
Rev. Clarence Brown	June 10, 1956

The following have served the church as clerks:

Mr. A. Brown	Mr. Don Bumgarner	Mr. L. W. Shumate
Mr. M. V. Absher	Mrs. Gilmer Rhoades	Mr. Gilmer Rhoades

Pleasant Ridge Baptist Church — 1907-1975

by Butrice J. Luffman (Mrs. Winfrey)

In the old church book, in faded script on yellowed paper, this record is written:

"Grassy Creek Schoolhouse — North Carolina — Wilkes County. The presbytery, consisting of L. B. Murray, C. W. Cheek and D. A. Edwards, met at Grassy Creek Schoolhouse October 19, 1907 and organized by electing C. W. Cheek, moderator; L. B. Murray, spokesman; and D. A. Edwards, secretary.

The following brethren and sisters from Shoaly Branch Baptist Church, who had been dismissed by letter, B. J. Carter, E. A. Carter, J. W. Carter, Rose Ann Carter, L. E. Carter, Mollie Carter, Francis Carter, Jane Martin, D. A. Carter, Etter Carter, C. W. Luffman, Sarah A. Luffman, C. L. Luffman, Alice Luffman, Miles Blackburn, M. E. Blackburn, M. M. Layell, S. E. Layell, D. F. McCann, C. J. McCann, Ella Carter, Susanne Taylor, J. A. Layell, Ida Layell, Roxann Carter, J. W. Martin, came forward and were examined by L. B. Murray on the Articles of Faith of the Baptist Church; after which the Covenant of the Baptist Church was entered into by the brethren and sisters.

Then Brother C. W. Cheek led the organizational prayer and Brother C. W. Cheek delivered the charge. Then the presbytery delivered the church, duly organized and set apart, to do the Lord's work.

On motion, the church was named "Pleasant Ridge Baptist Church"; on motion, elected Brother L. B. Murray pastor for the next year; on motion, elected Brother D. F. McCann church clerk for next year; on motion, elected and ordained as deacons, Miles Blackburn, W. C. Luffman, and B. J. Carter; then opened the doors of the church and ten joined by experience: namely, Hillary Carter, C. M. Carter, Betty M. West, Sophia Layell, Linda Layell, Rose Darnell, Flossie Hodges, Lillie Carter, Arvil Murray and T. L. Layell.

C. W. Cheek, Moderator;
D. A. Edwards, Secretary."

The last of the original members, John Carter, died in 1969.

On December 21, 1907, a Building Committee was chosen. No record appears concerning when, at what cost, or by whom it was built, but we know that a church house was built and used for more than forty years.

Pleasant Ridge joined the Stone Mountain Baptist Association in September 1913 at New Light Church. The Association has met at Pleasant Ridge five times: 1915, 1934, 1952, 1966 and 1970.

The first mission offering recorded was in 1916. (orphans)

The first mention of a church treasurer was in 1919. (E. A. Carter)

The first sexton, according to the record, was in 1922. (Bramlet Carter)

In 1934 the deacons organized with Winfrey Luffman as chairman and Bryan Carter as secretary.

A BYPU (later called Training Union and now Church Training) was organized in the early 1930's with Winfrey Luffman as director. The first study course was for this organization and was taught in 1935.

In 1936 curtains were hung in the church to provide separate Sunday School classrooms. In the late 1930's seven Sunday School rooms were built. About this time, also, the first piano was bought for the church.

The first Sunday School superintendent to be elected by the church was Clay Burchette in 1935.

WMU first organized in 1939.

During 1952 a new church was built: sanctuary, 10 classrooms, 2 rest rooms. Final payment on the mortgage was made in 1956. By the time of the dedication of the new building in 1960, a well had been dug, plumbing and rest rooms installed, parking area surfaced and various other improvements made.

In 1962 the Rev. Homer F. Greene was elected as the first full-time pastor.

A pastorum was built in 1963 on land given by Bryan Carter and E. A. Carter, Jr.

In 1968-69 the church was completely remodelled and renovated: 17 class rooms added, fellowship hall, pastor's study, office, baptistry, kitchen, 2 nurseries, 1 bath stained glass windows, new pews, furniture, carpet, pew cushions, etc.

In 1969 the Church held an Appreciation Service in recognition of three deacons who had served the church for a combined total of more than 120 years. They were S. Bryan Carter, V. Winfrey Luffman and Bramlet W. Carter. Each was presented a gold plaque honoring their years of service. In 1972 these three were elected "Life Deacons" by the church.

In 1972 the church purchased a bus, voted to have a quarterly observance of the Lord's Supper and to publish a church paper each week.

In 1974 the church voted unanimously to request membership in the Elkin Baptist Association, effective at the beginning of the associational year in September and was graciously received into their fellowship.

These ministers have served the church as pastor, elected on these dates:

L. B. Murray — October 19, 1907

Frank Peeler — September 24, 1939

W. W. Myers — August 29, 1914

S. L. Blevins — September 12, 1943

L. B. Murray — October 21, 1916

Woodrow Wishon — October 8, 1950

J. W. Bryant — August 27, 1921

J. L. Powers — January 6, 1952

C. F. Fields — February 10, 1923

Homer F. Greene — September 30, 1962

Richard Day — November 2, 1928

George B. Hyler — June 18, 1972

J. T. Murray — September 8, 1934

These have served as clerk:

D. F. McCann — October 19, 1907

Burr Hutchison — September 11, 1949

C. E. McCann — October 27, 1917

H. Alexander Carter — September 13, 1953

Winfrey Luffman — February 10, 1923

E. A. Carter, Jr. — October 1, 1963

Bramlet Carter — November 13, 1932

J. Frank Luffman — October 1, 1968

E. A. Carter — September 24, 1939

Sharon (Mrs. Roger) Wooten — October 1, 1972

Hubert Martin — July 12, 1942

Nell (Mrs. E. A., Jr.) Carter — October 1, 1975

Deacons have been ordained as follows:

October 19, 1907 — Miles Blackburn, C. W. Luffman, B. J. Carter

April 22, 1911 — D. F. McCann, L. H. Carter

(Approximately) 1915 — Will Carter, J. Henry Carter

April 23, 1921 — J. A. Layell, Bryan Carter

June 22, 1930 — Walter Carter, Winfrey Luffman

October 22, 1933 — Bramlet Carter, Clay Burchette

May 24, 1940 — D. N. Martin received into church, by letter, as a deacon

March 2, 1952 — Burr Hutchison, Ralph Collins, Thomas Lee Davis

August 22, 1965 — Winfrey Caudill received into church, by letter, as a deacon

January 19, 1969 — Sam Spicer received into church, by letter, as a deacon

April 5, 1970 — Tom N. Davis received into church, by letter, as a deacon

December 17, 1972 — Fred Carter, Richard Thompson, John Norman, E. A. Carter, Jr.

In 1963 Pastor Homer F. Greene was elected Moderator of the Stone Mountain Association.

Winfrey Caudill was licensed to the gospel ministry June 29, 1967.

Winnie and Lucy Luffman served as Summer Student Missionaries in the Stone Mountain Association for a number of years in the 1950's.

Butrice J. Luffman (Mrs. Winfrey) served as Associational Missionary in the Stone Mountain Association for seven years, 1954 through 1960, and is now in her seventh year of service in the Elkin Association.

Winfrey Luffman was elected Clerk of the Stone Mountain Baptist Association in September, 1943, and served through 1949.

Roaring Gap Baptist Church

Roaring Gap Baptist Church was organized as an arm set off from Traphill Baptist Church at Park Institute (later known as Peach Orchard School) August 25, 1894.

Charter members were: Rhoda Gentry, Lucinda Gentry, James M. McCann, Arthusa McCann, Cora McCann, J. D. McCann, Ella DeJournette McCann, and Sallie DeJournette Gentry.

In August 1894 the church ordered an associational letter. The association joined was not mentioned. J. N. Gentry said the Elkin Association. According to the record, Roaring Gap Baptist Church joined the Stone Mountain Association August, 1907.

This first church was completed in 1902. It was dedicated May 31, 1903. Rev. G. M. Burcham preached the dedication sermon, then inquired if anyone had or knew of anyone having a claim against the building that was not willing to give it to the Lord and His service to speak or forever hold their peace. The congregation voluntarily gave the private interest in the house to the Lord and His service by standing. The dedication prayer was led by Rev. G. M. Burcham.

This little church, 24' x 36', served the people until 1926 when it was turned around and remodeled to double the seating capacity. Very little record is found on the remodeling of the church building. The building committee consisted of: C. C. Gentry, chairman; J. P. Holbrook; J. G. Woodruff; and J. E. DeJournette.

On February 19, 1949, Wiley Callaway, Mackie Royall, Harrison Warren, Dewey Nickolson, Rev. George Curry, Mrs. J. E. DeJournette, and Mrs. W. R. DeJournette were elected to serve as a building committee.

June 18, 1949, the church authorized the building committee to secure plans for four Sunday School rooms and go forward with the work. The contract was given to Albert McCann.

In August, 1954, the second contract was given to Sidden Construction Company to finish the building. The work was completed January 24, 1963.

Many improvements have been made since the completion of the building, such as: furnace, well, pump, and rest rooms, water cooler, lawn seeded, walks poured, parking lot paved, carpet, cushions for pews, piano, a Hammond organ, chime system, air conditioned, and many various other improvements.

Pastors who have served Roaring Gap Baptist Church from 1894 to the present time: J. W. Burchett, John Jolly, L. B. Murray, Grant Cothren (40 years), Minter Blevins, Marvin Burcham, H. E. Blevins, Charles Talley, Garfield Gambill, E. R. Wiles.

Deacons who have served from 1894 to the present time: J. M. McCann, J. A. McCann, J. F. Gentry, R. M. Collins, J. P. Holbrook, W. J. Caudle, H. G. Blackburn, Blain Warren, Frank Collins, Marshall Durham, M. C. Shaver, W. B. Hall, Dan Hayes, S. A. Lyon, Dewey Nickolson, Lester Royall, Jim Reece, Richard Blackburn, Ira Casey, Gilmer Pardue, Gwyn Hayes, Roy Baker, Homer Mahan, Banner Blevins, and Harold Lyon.

Ministers ordained from 1894 to the present time: W. F. Cooper, Arlie Simmons, Jim Reece, and E. R. Wiles.

Church clerks who have served from 1894 to the present time: C. C. Gentry, J. F. Collins, W. H. Snow, J. N. Gentry, J. F. Collins, Mrs. J. E. DeJournette, Roby Spicer, Raymond DeJournette.

Roaring Gap Baptist Church is having worship services four Sundays a month. The church approved a budget for 1977-1978 that will double Cooperative Program giving, increase Associational gifts, give \$1.00 per member for three years to Western North Carolina Home for Aging; and includes the pastor's Annuity in addition to special offerings for other missions.

Rock Springs Baptist Church

Rock Springs Baptist Church was organized in 1904 and the church was built soon after, the land being donated by D. S. and Susan Absher. The first pastor was W. H. Key.

Charter members were: John A. and Isabel Taylor, James and Candice Roberts, E. J. and Phoebe Jane Pruitt, Polly Brooks, and Rebecca Wagoner.

The first Homecoming Service was held on the 50th Anniversary of the church in 1954 with the pastor, the Rev. Watson Bryant, in charge.

The church was rebuilt in 1973-74 with Dedication Services May 26, 1974, followed by a series of fellowship services with a different former pastor conducting the services each night throughout the week.

The new church was erected in 1974 and will be paid for by November of 1977. The note-burning service will be held on Thanksgiving eve, November 23, 1977.

PASTORS

W. H. Key and Andrew Blevins 1904-1919	Otto Cleary 1947
Arthur Absher and Troy Blevins 1920-1922	Watson Bryant 1948-1954
J. Edd Hayes and Landreth Blevins 1923-1929	Richard Byrd 1955-1957
Otto Cleary 1930-1932	Dean Dillard 1958-1960
Monroe Dillard 1932-1934	Muncie Absher 1961-1962
Otto Cleary 1935-1938	Clifford Johnson 1963-1966
J. Edd Hayes 1939-1942	Michael Almond 1967-1969
Ander Blevins 1943	J. E. Key 1969-1970
Wade Houck 1944	Major Caudill 1971-Present
Lester Johnson 1945-1946	

Stony Ridge Baptist Church

Stony Ridge Baptist Church was organized December 30, 1905. The Stony Ridge School House was used as the meeting place. There were 29 charter members of the church. Rev. Grant Cothren was the first pastor.

Mr. Ford Cothren was deacon and also choir director from 1911 until his death in October 1973. He was also one of the charter members.

The first Saturday of October, 1920, Rev. L. E. Sparks was elected pastor and served until August 20, 1966.

In 1926 there was a new church built about two miles east of the school building.
There are presently 144 members and the pastor is Rev. Harvey Mathis.

PASTORS

1907 Grant Cothren	1915 I. C. Woodruff	1969 Hillery Wood
1909 T. C. Long	1918 John Burcham	1972 Ebert Billings
1910 Grant Cothren	1919 L. E. Sparks	1977 Harvey Mathis
1912 John Burcham	1966 Major Caudill	

NOTE: L. E. Sparks (Lewis Everette) was pastor of this church for forty-seven years.

Traphill Baptist Church

For more than a hundred years Baptists of Traphill worshipped in the Old Roaring River (Primitive) Baptist Church.

"At the request of certain brethren, Elder W. J. Combs, William Miles, and C. Blevins met at Traphill November 5, 1887 and were organized into presbytery and proceeded to organize a church at this place."

aided "in council" by ministers from the Ashe and Alleghany, the Mountain Union, and the Elkin Associations. "Letters of 18 brethren and sisters" (10 Holbrooks, 3 Sparkses, 3 Brinegars, 2 Kilbys, and 1 Cheatwood) were examined and received. A church covenant and articles of faith were read and adopted. Three others joined that day, and the number soon grew to 40.

The first pastors were W. J. Combs and William Miles, serving jointly; the first clerk was Joseph Brinegar; and the first deacons were J. S. Kilby and William Sparks, elected by ballot, ordained and given strict charge.

Within a year the church established Traphill Institute to promote growth in the denomination as well as to prepare students for college entrance and "for life and its duties."

That same year this church joined the Elkin Association, thus becoming a missionary Baptist church. The early record of missionary endeavor include the first offering for State Missions in 1891, along with a box for the orphanage; an offering taken for Foreign Missions was received in 1895, and for Associational Missions in 1889, the year after the transfer from the Elkin to the newly formed Stone Mountain Baptist Association.

In 1892 a committee selected the hymn book, *The Choice, a New Selection of Approved Hymns for Baptist Churches, with Music*. The title indicates the type of worship through music in this church through the years, except for a few short intervals.

The early records of success in evangelism show 55 professions of faith in one week in September, 1891, and 23 additions to the church (mostly students at Traphill Institute who joined their home churches). In August, 1895, conversions numbered 21 and new members, 12.

Arms of Traphill Baptist Church were "set off" as follows: in 1894 at Parks Institute (later called Roaring Gap Baptist Church); in 1898 at Stiller School (later Mount Pisgah); in 1900 near Miles Post Office (later Elk Spur); and in 1905 at Baugess Schoolhouse (later Stony Ridge).

Discipline was less strict than in the Old Roaring River Church, but in 1892, a member was "cited for drinking and dancing." In 1896, the church "placed herself on record in regard to dancing and so-called sociable parties, knowing that such things degrade. . . . Resolved that if any of our members hold or engage in such things, they shall be subject to discipline."

Church attendance was emphasized. In January, 1893, a semi-annual roll call was approved, and at the next monthly meeting (Feb.) 56 members were present. In 1907 the membership was classified as 81 resident and 52 non-resident. A revision of the church roll was made in 1914, but annulled in 1923.

The first delegates on record from this church to the Baptist State Convention were J. S. Kilby and J. S. Holbrook in 1903.

As late as 1908, deacons were instructed to prepare for footwashing "as an example of humility," and the regular time for beginning evening services in 1909 was "early candlelight."

Two members have been ordained: the Reverend T. M. Lyon, in 1899; and the Reverend Ralph C. Holbrook, in 1921.

According to a statement in the catalog of Trap Hill Institute of 1895-96, there was a B.Y.P.U. at that time: "The B.Y.P.U. meets every Sunday night and is proving to be one of the best attended and most interesting of our religious services." After the decline of the Institute, there was not a Training Union until 1924, when one flourished for ten years or more under the direction of Beatrice Holbrook. There was a W.M.U. at various intervals in the '20's and '30's. The first president noted was Mrs. Ellen Pruitt.

In 1957 the church building was moved across the road to its present location where three Sunday School rooms were added in the basement.

The first of the annual homecoming services was held in 1957, and in 1963 the church elected as permanent homecoming speaker, Dr. R. Paul Caudill, a former member now pastor, whose father, C. M. Caudill, had been pastor and whose grandfather, J. J. Caudill, had assisted in a revival in 1895.

The church cemetery was surveyed and plotted in 1961.

The present membership is 98.

Church officers who have served long periods of time are: Deacons Von Pruitt, 51 years; Robert C. Pruitt, 28 years; and Lawrence Holbrook, 21 years. Mrs. Roy Billings, Clerk, 35 years; Mrs. Robert C. Pruitt, Treasurer, 21 years; and Trustees Robert C. Pruitt, Von Pruitt and Lonnie Smith, 21 years each.

Pastors who have served through the years include:

W. J. Combs

A. B. Hayes

Bill Pruitt

William Miles

L. E. Sparks

John McCann

T. M. Honeycutt

M. T. Comer

David Cockerham

W. F. Byrd
J. H. Yarboro
Callie Blevins
James Burchett
E. W. Turner
J. W. Brown
Grant Cothren
T. M. Lyon
L. B. Murray
Milton McNeill

J. A. Blevins
I. C. Woodruff
S. L. Blevins
N. C. Teague
I. W. Vestal
C. M. Caudill
Ernest Blevins
Minter Blevins
C. Watson Bryant
H. L. Martin

Fred Joines
Julius Blevins
Hillary Wood
Bobby Brown
Earl Adams
Dr. R. Paul Caudill

Union Missionary Baptist Church

The history of Union Missionary Baptist Church, located near Wilbar post office, is inseparably linked with that of other smaller Baptist Churches organized in the vicinity as far back as 1880. The first one of these churches, of which we have any record, was Gwyn's Chapel. It was organized about 1880 near the site of Wilbar post office; there seems to be no record as to when it was dissolved. Later several members of the Mount Pleasant Baptist Church withdrew their membership from that church for the purpose of organizing another Baptist Church. On September 26, 1881, the church at Gwyn's Chapel assisted them in organizing the South Fork Baptist Church. This church prospered, becoming a very influential little church. Later it joined with and became a part of Union Church.

Another Baptist Church which eventually consolidated with Union Church was North Fork Church. This church was organized in the Whittington school house on December 11, 1908. A group of members from the Pleasant Home Baptist Church was present to assist in this organization. Charter members were Rev. L. B. Murray, J. W. Dancy, C. H. Colvard, and John Walker. At a conference meeting held on May 26, 1911, a committee was appointed and instructed to locate a site and acquire the land title where Union Church building could be erected. Both South Fork and North Fork Churches were invited to join the movement.

On June 17, 1911, at a conference meeting held with the South Fork Baptist Church, it consolidated with Union Church. At the same time, a delegation representing North Fork Baptist Church accepted the invitation to become a part of Union Baptist Church. On July 19, 1911, construction of the church building began on a site donated by the late C. H. Colvard; on the third Sunday in August, 1912, services were held in the new church for the first time. Rev. L. B. Murray was elected pastor; Rev. David Roten preached the first sermon in the new church. At a meeting held on December 18, 1912, the organization of the Union Missionary Baptist Church was effected by the consolidation of South Fork and North Fork Churches with Union. Since that time, the work of the church has been wonderfully blessed. It has constantly grown in numbers and influence until larger and more commodious quarters in which to carry on the increased activities of the church were necessitated. With this goal in mind, the construction of a new church began in 1954. The beautiful brick veneer building was completed at a cost of more than \$20,000.00.

Since 1954, the church has continued to progress, and has realized many additions both by baptism and by letter. Many projects have since been undertaken with good success, such as the grading and beautifying of the cemetery, the paving of the parking lot, the addition of a steeple to the church, the building of 4 new classrooms, renovation of the basement, and many smaller tasks. The church today enjoys an active life in the community and holds a bright outlook for the future.

PASTORS

1912	L. B. Murray	1922	Edd O. Miller	1955	Allan A. Staley
1913	W. F. Carlton	1925	I. C. Woodruff	1956	A. W. Eller
1914	G. W. Sebastian	1930	L. A. Carlton	1963	Wade Miller
1916	W. J. A. Blevins	1933	J. E. Hayes	1966	Glenn Huffman
1917	W. F. Carlton	1944	Glenn Huffman	1973	Julius Blevins
1919	L. B. Murray	1951	Allan A. Staley		
1921	G. W. Sebastian	1954	Paul Phipps		

Walnut Grove Baptist Church

Walnut Grove Baptist Church, one of the constitutional members of the Stone Mountain Association, is located on the head waters of the West Fork of Roaring River near the foot of the Blue Ridge Mountains. Available Church Minutes do not reveal the beginning history of this church. Records of other churches and other associations, however, do give us some information that will be useful in putting together this church history.

We know that there was a Walnut Grove Church as early as December 29, 1884, as Book 30, page 156 of the Wilkes County Deed Records shows that John M. Brown, father of ex-sheriff Pressley Brown, deeded to Walnut Grove Church via its deacons, T. C. Myers, W. B. Gambill, and S. F. Johnson, property on Morgans Creek of Roaring River to be used for a church and school. This school was located in the 31st School District, Walnut Grove Township. The conditions under which a school could operate in Walnut Grove Church include this provision as provided by Mr. Brown in his deed:

“If the school committee suffers about said church, or suffers the teacher and scholars to have a fiddle or banjo used and played or to play cards in said house, the officers of the church shall close the church door against such conduct.”

We know also that Walnut Grove Church was organized on or before 1876, as it was this time a member of the Mountain Union Association. It was also a member of the Primitive Association in 1884. Elder Calloway Blevins was the pastor at this time. This church remained in this association until 1897 when it, along with New Covenant Baptist Church, withdrew to become constitutional members of the Stone Mountain Association.

It is quite likely that Walnut Grove Baptist Church was organized earlier than 1876, but certainly not as a missionary organization. Prior to 1848 there was a church, an arm of New Covenant Baptist Church, which was located in the same immediate vicinity. The name of this church is unknown to this writer. However, this church was reorganized April 29, 1848, and a new name, Mt. Zion Baptist Church, was given to it. Charter members of this organization were:

Thomas Handy	Margaret Handy
Samuel Handy	Mahalia Handy
Larkin Brown	Eleanor Brown
John Shumate	Henry Sebert
Robert Johnson	Scelia Johnson
Wm. B. Johnson	Henderson Prevette
Rachel Adams	Delia Richardson
Aaron Brown	Nancy Richardson

This church, Mt. Zion, ceased to function in 1873. Since many of the above church members lived in the area where Walnut Grove Church was first established, and since Walnut Grove was certainly established shortly after the above church ceased to exist, it seems logical to assume that this is the church from which Walnut Grove Missionary Baptist Church had its beginning.

The earliest Minutes of Walnut Grove Baptist Church date to 1895. At this time, the church was under the leadership of Calloway Blevins, W. W. Myers, and E. E. Handy. In 1897, the church called for pledges to build a new building and the following people responded:

J. R. Caudill, one heifer and one steer valued at .	\$9.00
A. H. Pruitt, one bull valued at	\$4.00
S. F. M., one due bill for	1.40
John Blevins, one calf valued at	4.00
A. H. Pruitt, fodder valued at	6.00
W. B. Gambill, cash	10.00
S. C. Myers, cash	15.00
W. C. Walker, cash	5.00
A. H. Pruitt, cash	5.00
Calley Blevins, cash	5.00
B. E. Gambill, cash	5.00
J. Bell, cash	5.00
W. C. Caudill, cash	5.00
Alice Brown, cash	5.00
Joseph Hanks, cash	10.00

The church records reveal that the present Walnut Grove Church Building was completed on the present site sometime before October, 1908, and is located about one-half mile North of the original site.

The land on which the church now stands, according to Deed Book 37, page 556, was donated September 20, 1901, by T. H. Higgins and his wife, Theodocia C. Higgins and was received by deacons, W. D. Gambill, T. C. Myers, J. R. Caudill, G. E. Blevins, and W. N. Adams.

In May, 1909, a service was held to dedicate the new church building. The sermon was preached by Rev. Callie Blevins, assisted by Elder W. W. Myers and Rev. Grant Cothren.

Rev. S. L. Blevins started a Sunday School at Walnut Grove sometime in the early 1900's.

In the mid 1940's the Church was rebuilt and later the Sunday School rooms were added. There has been continued improvement to the Church building through the years.

Garmon Blevins and Bob Johnson were leaders in improving the cemetery in the spring of 1955, and Bob Johnson has been faithful in the upkeep of it since then.

On October 2, 1966, the church agreed to send 10% of each month's offering to the Children's Home at Thomasville, N.C. and has continued this policy.

People who have served Walnut Grove Church in various capacities since 1908 include:

PASTORS

Grant Cothren	1 Year	Callie Blevins	6 Years
G. W. Sebastian	1 Year	Troy Blevins	2½ Years
W. J. A. Blevins	3 Years	E. Handy	1 Year
J. C. Pruitt	3½ Years	S. L. Blevins	4 Years
Otto Cleary	2 Years	Uriah Hanks	2 Years
Gar Pruitt	2 Years	M. L. Blevins	13 Years
Major Caudill	8 Years	Garfield Gambill	2½ Years
Bill Pruitt	1 Year	Ernest Blevins	6 Years
Chelsie Johnson	2 Years	Fred Joines	3 Years

CHURCH CLERKS

S. L. Blevins	1 Year	W. B. Johnson	24 Years
J. M. Blevins	1 Year	A. L. Gambill	2 Years
C. D. Blevins	5 Years	Garmon Blevins	7 Years
Pauline Handy	3 Years	Bob Johnson	26 Years

ORDAINED PREACHERS

Rev. Troy E. Blevins	1910	Rev. S. L. Blevins	1916
Rev. Callie Pruitt	1916	Rev. Gar Pruitt	1941
Rev. Minter Blevins	1943	Rev. Major Caudill	1949
Rev. Andrew Blevins			

ORDAINED DEACONS

Gwyn Gambill	1928	F. A. Naylor	1928
W. M. Pruitt	1929	John F. Blevins	1929
D. M. Cleary	1929	W. B. Johnson	1934
Charlie Pruitt	1934	Cranford Blevins	1936
McCoy Higgins	1943	Wiley Gambill	1943
Bob Johnson	1948	Bill Gambill	1948
Ervin Pruitt	1955	Everette Hanks	1955
Gary Handy	1965	Billie J. Blevins	1972
Paul Blevins	1973		

The following former members of Walnut Grove Church have also been ordained into the ministry but at other churches:

Rev. Fred Blevins	Rev. Ernest Blevins
Rev. Hilary Blevins	Rev. Garfield Gambill
Rev. Famon Blevins	Rev. A. W. Pruitt
Rev. Uriah Hanks	Rev. Avery Blevins
Rev. Jimmy Pruitt	Rev. Gordon Joines
Rev. Wayne Blevins	Rev. Chelsie Johnson

Much of the above information was furnished this writer by Mr. Ervin Pruitt whose comment seems pertinent:

"We believe that our Lord Jesus Christ has indeed directed us through some great and good men and women."

The historical committee certainly supports this conclusion.

Welcome Home Missionary Baptist Church

The Mineral Springs Baptist Church of Jonesville, N.C., in the Yadkin Baptist Association, began a mission in Traphill in May, 1965. This was organized into Welcome Home Missionary Baptist Church on October 1, 1967, with Rev. Burr Holcomb as pastor. The charter members cannot be listed because church records burned in home of Clerk Arcilla Blevins about 1969.

The building and one-half acre lot was purchased from David Nelson in early 1968. Two acres of land were purchased from Mae Smith in 1969 and another two acres were bought from Vader Wood in 1972, making a total of five acres.

Grading for the cemetery and new building site was done by Jack Smith and Jim Hutchinson. A well was drilled by Newman Brothers of Elkin.

In the "Proceedings" of the 1971 Annual Session as recorded in the Annual for that year, Welcome Home Church presented credentials for membership into the Stone Mountain Baptist Association:

"At this time a delegation, led by Rev. Burr Holcomb from Welcome Home Church in the Traphill Community, came forward with a petition requesting membership in the Association. They were accepted for the probationary period of one year, under the watchcare of the Association."

Welcome Home voted to become a member of the Stone Mountain Baptist Association on September 2, 1972.

The 1972 Annual reports the following:

"Welcome Home Church in the Traphill Community being under the watchcare of the Association, was received in full fellowship. The pastor, Rev. Burr Holcomb, along with messengers and members were recognized."

Messengers to the 1972 Annual Session were:

Judy Hall	Ella Mae Sparks
Judy Sparks	Rev. Burr Holcomb
Edgar Norman	Mildred Norman
Alton Caudle	Bobby Brown

Margie Brown (As listed in the Church Letter)

Plans were drawn up by Leonard and Pendleton of Statesville, North Carolina, for a new church building with 4600 square feet of floor space. The lowest bid to build was \$130,000.00. Since this bid seemed so high, the men of the church decided to do as much work as possible themselves. The foundation was dug and poured for this building in the fall of 1972.

The first Church Letter to the Stone Mountain Baptist Association from Welcome Home Church in 1972 contained the following information:

Baptisms: 14	Total Membership: 78
S. S. enrolment: 81	Value of Property: \$15,000.00
Sunday School Director: Larry Sparks	
Vacation Bible School enrolment: 78	
Music Directors: Margie Brown and Judy Sparks	
Treasurer: Mrs. Glenda Holcomb	
Clerk: Norlan Holcomb	

In 1973 Welcome Home Church reported a Woman's Missionary Union with 12 members. Ella Mae Sparks was director.

Pastor Holcomb has been active in the Association. In 1973 he served as secretary to the Ministers' Conference. From 1974-1977, he served as Baptist Hospital Representative as well as on several committees.

In 1974 a Brotherhood was organized with Larry Sparks serving as director.

In August of 1975, the church began a \$50,000.00 bond program to finance the construction of the new building. In 1977 the church borrowed \$10,000.00 from the Baptist State Convention. The Missions Committee of the Stone Mountain Association had met on December 13, 1976, and approved Welcome Home Church's request to the State Convention for a loan of \$10,000.00 for ten years at 6% interest rate.

On November 21, 1976, the Sunday School rooms were used for the first time, though unfinished. By March, 1977, the first worship services were held in the completed building, the church's tenth anniversary.

Although the church has a large cemetery, only two members have been lost by death in ten years: Mrs. Lura Nelson in 1975 and Mr. Click Brown in 1976.

The Rev. Burr Holcomb has been Welcome Home Church's only pastor in its ten-year history. For most of these years, he has not accepted a salary or has returned the salary to the church, indicating something of his dedication.

The Church Letter of 1977 reveals the following:

Tithers	20	Baptisms	2	Total membership	90
S. S. Enr.	65	VBS	70	WMU enrolment	10
Brotherhood	8	A radio program			
First gift to Cooperative Program,	\$76.00				
Associational gifts,	\$120.00				

The present building is a large frame construction finished in a rich colored, reddish cedar siding in keeping with the rustic setting and mountains surrounding the site. The contagious Christian spirit and the warm fellowship are felt upon entrance to a service.

Church Withdrawal and Other Historical Data — 1897-1976

BAPTIST HOME CHURCH first joined the Association in 1898, the second year of the Association's existence. For reasons unknown to this writer, this church, four years later, became inactive and remained so for the next ten years. However, it again became active, rejoining the Association in 1911, and has perfect attendance since that date.

BETHEL CHURCH, located about two miles west of Hays, North Carolina, withdrew from the Association in 1967, having been a member for fifty-five years. This church is not affiliated with any association as of this writing. Pastors who served this church while it was in the Association include:

1911 W. W. Myers	1923 S. L. Blevins	1946 Ernest Blevins
1913 W. J. A. Blevins	1927 W. J. A. Blevins	1950 W. B. Luffman
1914 W. W. Myers	1929 J. E. Hayes	1954 Albert Pruitt
1917 J. A. Jordan	1932 S. L. Blevins	1957 W. L. Luffman
1921 W. J. A. Blevins	1937 G. W. Sebastian	1960 D. C. Miller
1922 A. B. Hayes	1941 Jimmy S. Bryant	1963 Ivan Dameron

CHESTNUT GROVE CHURCH, located on the top of Burke Mountain near the headwaters of Wooten's Creek, withdrew in 1968. The Reverend Amos Combs was listed as the pastor of this church in 1967. This church had been a member of the Stone Mountain Association for sixty-seven years. Known pastors who served this church while it was a member of the Association include:

1901 Key and Adams	1919 A. F. Absher	1958 Garland Reeves
1907 W. H. Key	1937 Wade Houck	1960 Muncie H. Absher
1910 H. Miller	1940 Lester Johnson	1961 Tommie Salmon
1912 W. H. Key	1950 Albert Pruitt	1962 Juddie Key
1914 Arthur Absher	1952 Richard Byrd	1963 Hobert Key
1915 H. H. Absher	1955 J. T. Hendrix	1966 Amos Combs
1916 T. Byrd	1957 Muncie H. Absher	

CHESTNUT HILL CHURCH became a member of the Association in 1917 but was active only seven years, withdrawing in 1924. This church, located just south of Yellow Banks near the foot of Chestnut Hill, was organized by the Adams and Sebastian Families. The only recorded pastors were Daniel F. Adams in 1917 and Truman Sebastian in 1923 (son of Elijah Sebastian). According to Mrs. A. R. Myers, this church was in existence only a short time and there is no visible evidence in 1976 to indicate its exact location.

FLINT HILL CHURCH, located one mile east of North Wilkesboro, became a member of the Association in 1912 and was a member for fifty-two years before withdrawing in 1966. As far as this committee has been able to ascertain, Flint Hill is functioning as an independent church as of this writing. Pastors serving this church while it was a member of the Stone Mountain Baptist Association include:

1912 C. W. Cheek	1933 C. S. Smith	1945 Andrew Call
1915 L. E. Sparks	1934 Noah Hayes	1946 Charlie Richardson
1919 J. M. Absher	1939 E. K. Wooten	1952 Albert Byrd
1926 A. M. Absher	1940 J. H. Luffman	1955 Ernest Blevins
1930 J. B. Ray	1941 Charlie Richardson	1958 Clarence Miller
1931 Thomas Shew	1942 Ralph Miller	1962 Hillery Wood
1932 J. M. Absher	1943 Manley Byrd	

GAPFIELD CHURCH, another church on or near Reddies River, came into the Association in 1913, and withdrew two years later, in 1915. Apparently this church did not survive as this writer can find no one who remembers it or even knows definitely where it was located. It seems likely that it was located on the middle fork of Reddies River as the Clerk, C. S. Cox, gave his address as Sherman, N.C. This post office is no longer in existence but it was located in 1915 on the middle fork of Reddies River, near where the late Judge Miller lived. The last report of this church to the Association listed N. Miller of Sherman, N. C., as the pastor and C. S. Cox as clerk — the membership was 21 — 13 females and 8 males.

GAP HILL CHURCH, a constitutional member, only stayed in the Association for two years, withdrawing in 1898. This church was located on, or near, Reddies River. The Clerk of this church in 1897 was listed as J. M. Pilkenton whose address was Reddies River, N. C. Lee Miller of Obids, N. C. was listed as the pastor. This writer has found no evidence that this church is in existence today. W. F. Carlton was pastor in 1898.

LAUREL FORK CHURCH, whose address was Gray, N. C., was located on Highway 18 near the top of the Blue Ridge Mountain in Ashe County three hundred yards south of the present-day Laurel Fork Presbyterian Church. A member of the Association for twenty-one years, it became inactive in 1924. According to Mr. Uriah Myers, a Wilkes County educator, this church burned in the 1920's and was never rebuilt. Known pastors who served this church included:

1903 E. Handy	1912 C. M. Cope	1919 E. A. Long
1907 W. J. A. Blevins	1913 T. C. Long	1921 D. A. Allans
1908 H. Miller	1916 S. L. Blevins	1924 A. F. Absher
1909 W. H. Key	1917 H. C. Pruitt	
1911 F. C. Hall	1918 J. C. Pruitt	

LIBERTY GROVE CHURCH withdrew from the Association in 1930 and promptly joined the Brushy Mountain Association. As early as 1879, this church was a member of the Primitive Baptist Association and the pastor at this time was listed as S. P. Smith. J. S. Elliott and A. B. Hayes seem to have been the only pastors during the short period this church was in the Stone Mountain Association.

MOUNT CARMEL CHURCH of Cherry Lane, N. C., became a member of the Association in 1898, and was active for twelve years before withdrawing in 1909. Elder Billy Miles, father of Elder George Miles, was pastor when the church withdrew. This church was located in Alleghany County, on Highway 21, between Roaring Gap and Cherry Lane. This church is an active missionary organization in 1976. Pastors who served this church while it was a member of the Stone Mountain Baptist Association included:

1898 R. K. Johnson	1899 Cothren and Roberts
1903 Grant Cothren	1907 W. M. Miles

MOUNTAIN VIEW CHURCH #1 became a member of the Association in 1908 and was active only eight years before withdrawing in 1915. The exact location of this church is unknown to this writer; but most likely it was on the headwaters of the Reddies River as the Clerk, G. W. Burgess, in 1914, listed his post office as Sherman, North Carolina. This post office is no longer in existence, but was located in 1914 on the headwaters of the middle fork of Reddies River. Known pastors who served this church during the time it was a member of the Stone Mountain Association included:

1908 Miller and Key	1910 H. Miller	1912 H. Miller
1909 T. C. Long	1911 W. H. Key	1915 W. H. Key

NEW COVENANT CHURCH was also one of the constitutional members, and had the largest membership of all the constitutional members. This church withdrew from the Association in 1915, while Elder H. A. Adams was pastor and promptly joined the Primitive Baptist Association. Before joining the Stone Mountain Association, New Covenant was a member of the Primitive Baptist Association and served as host church to its organization in 1869.

Pastor of this church while a member of the Stone Mountain Baptist Association are listed below:

1897 W. W. Myers	1909 C. W. Cheek	1914 C. W. Cheek
1907 W. J. A. Blevins	1910 T. C. Long	1915 H. A. Adams
1908 G. W. Sebastian	1913 T. E. Blevins	

NEW LIGHT CHURCH #2 was organized in 1955, and came into the Association in 1958. For reasons unknown to this committee, this church withdrew from the Association in 1971. Located on the north fork of Reddies River, this church is still in existence and is functioning as an independent church. Two pastors served the New Light Church while it was in Stone Mountain Association:

1958 Wade Houck	1960-1967 Muncie H. Absher
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No reports were sent in after 1967.

OAK GROVE CHURCH withdrew from the Association in 1956, having been an active member for fifty years. The last recorded pastor was the Reverend Earl W. Greer. Other pastors include:

1905	J. A. Eller	1918	J. M. Michael	1943	J. Q. Yates
1908	J. F. Carlton	1922	Edd O. Miller	1946	John H. Kilby
1909	David Roten	1924	J. C. Pruitt	1947	George Osborne
1911	William Church	1925	T. J. Walsh	1949	Wilson Brown
1914	W. F. Carlton	1933	J. Glenn Huffman	1950	Grant Miller
1915	J. L. Greene	1940	T. J. Walsh	1952	Earl W. Greer

OAK RIDGE CHURCH first joined the Association in 1914, but it became inactive in 1935. In 1952, the church again became active in the Association but withdrew again twenty years later. The pastor in 1972 is listed as the Reverend Ted Combs. This church in 1976 is active and progressive although independent in action. The people of this community are missionary-minded and a considerable amount of money is budgeted for this cause. Pastors who served this church while it was in the Association include:

1914	W. J. A. Blevins	1933	A. B. Hayes	1961	Rex Shumate
1915	T. E. Blevins	1934	R. F. Day	1963	David Cockerham
1922	W. J. A. Blevins	1935	J. C. Pruitt	1965	Major Caudill
1923	Calloway Blevins	1937	D. C. Clanton	1963	Ivan Dameron
1924	S. L. Blevins	1953	Major Caudill	1969	M. L. Blevins
1927	W. J. A. Blevins	1955	Bill Pruitt	1970	Ted Combs
1928	T. E. Blevins	1958	Frank Walker		
1930	S. L. Blevins	1960	Bill Pruitt		

NOTE: This church was inactive in the Association from 1937 until 1952. Names of pastors during this period of time were not listed in the Minutes of the Association.

PINEY GROVE CHURCH, another constitutional member, withdrew from the Association in 1969. Twenty-three Stone Mountain pastors served this church during its seventy-four years as a member, beginning with the Reverend J. J. Caudill who was father of the Reverend Millard Caudill and grandfather of the very distinguished religious leader and present pastor of Traphill Church, Dr. R. Paul Caudill. Known pastors who served this church are:

1897	J. J. Caudill	1909	Grant Cothren	1928	L. E. Sparks
1898	Calloway Blevins	1910	L. B. Murray	1947	Arthur L. Gambill
1899	J. M. Brown	1914	T. E. Blevins	1953	L. E. Sparks
1900	W. W. Myers	1915	I. C. Woodruff	1956	Ernest Blevins
1901	J. W. Brown	1918	L. E. Sparks	1959	L. E. Sparks
1902	Calloway Blevins	1921	T. E. Blevins	1963	Fred Dillard
1907	L. B. Murray	1922	L. E. Sparks	1969	Dexter Caudill
1908	Calloway Blevins	1924	T. E. Blevins		

NOTE: One pastor, Lewis Everette Sparks, served this church for more than thirty years.

PINEY RIDGE CHURCH, one of our newer Baptist churches, became a member of the Association in 1964, but was active for only five years, withdrawing in 1969. The Reverend Fred Blevins was listed as the pastor previous to its withdrawal. Other pastors were:

1963 Ralph Miller

1964 Michael Almond

PLEASANT RIDGE CHURCH joined the Association in 1913 when L. B. Murray was the pastor. This church withdrew from the Association in 1974 ostensibly to join the Elkin Association. Rev. George Hyler was pastor.

PLEASANT VIEW CHURCH joined the Association in 1947 while Woodrow Wishon was the pastor. In 1974 this church saw fit to withdraw from the Association to join the Elkin Association.

Known pastors were:

RIVERSIDE CHURCH was one of the early associational members, having joined in 1899. Originally, Riverside was a member of the Elkin Association. This church withdrew from the Stone Mountain Association in 1923. It was located in Surry County at Devotion, N. C. This is near the Reynolds estate and possibly six miles from Mountain Park. The original building accommodated both the church and the school. This building was abandoned several years ago and a new facility was never built. Known pastors were:

1899 D. J. Roberts	1915 C. W. Cheek
1907 Levi McCann	1916 A. J. Williams
1909 D. J. Roberts	

RIVERVIEW CHURCH joined the Association in 1908 and was perfect in attendance at the annual meetings for eight years before withdrawing in 1915. Apparently this church has not survived. It most likely was located on the North Fork of Reddies River as the Clerk, Mr. J. P. Vannoy, listed his address in 1913-14 as Vannoy, N. C. Although this post office is not in existence today, it was originally located on the headwaters of the North Fork of Reddies River. Known pastors of this church were:

1908 W. J. Key

1909 H. M. Miller

1913 T. C. Long

SECTION VII — APPENDICES

Some information does not lend itself to narrative treatment; therefore, much data about the churches, their activities, and their personnel has been compiled into table form and presented below:

Stone Mountain Baptist Association 1897-1976

YEAR	NO. CHRCHS.	HOST CHURCH	MODERATOR	CLERK	TREASURER	MISSIONARY	BUDGET	TOTAL MEMBRSHP.
1897	8	New Covenant	Callie Blevins	J. S. Kilby	J. S. Kilby	None	\$13.82	592
1898	11	Traphill	Callie Blevins	J. S. Kilby	J. S. Kilby	None	20.42	650
1899	11	Piney Grove	Callie Blevins	J. S. Kilby	J. S. Kilby	None	28.06	698
1900	11	New Light	J. S. Kilby	T. C. Myers	T. C. Myers	None	21.65	685
1901	11	Mt. Zion	Callie Blevins	T. C. Myers	T. C. Myers	None	20.25	694
1902	13	Walnut Grove	Callie Blevins	T. C. Myers	T. C. Myers	None	21.93	
1903	13	Dehart	Callie Blevins	T. C. Myers	T. C. Myers	None		570
1904	16	Traphill	Callie Blevins	T. C. Myers	T. C. Myers	None	33.09	621
1905	17	Laurel Fork	Callie Blevins	T. C. Myers	T. C. Myers	None	33.75	893
1906	18	Mt. Carmel	Grant Cothren	T. C. Myers	T. C. Myers	None	28.98	1001
1907	20	Mt. Pisgah	Callie Blevins	C. M. Caudill	C. M. Caudill	None		1043
1908	22	Fairplains	Callie Blevins	C. M. Caudill	C. M. Caudill	None	48.85	1105
1909	22	Knobbs	J. S. Kilby	C. M. Caudill	C. M. Caudill	None	60.35	1075
1910	21	Riverside	C. M. Caudill	T. C. DeBorde	T. C. DeBorde	None		1184
1911	24	Mt. Zion	C. M. Caudill	W. H. Sebastian	W. H. Sebastian	None	60.08	1477
1912		Traphill	C. M. Caudill	C. H. Colvard	C. H. Colvard	None	60.07	
1913	29	New Light	C. M. Caudill	C. H. Colvard	C. H. Colvard	None	77.36	1471
1914	30	Mtn. View	C. M. Caudill	C. H. Colvard	C. H. Colvard	None	90.44	1934
1915	30	Pleasant Ridge	S. L. Blevins	C. H. Colvard	C. H. Colvard	None		1970
1916	29	Haymeadow	S. L. Blevins	J. S. Kilby	J. S. Kilby	None	41.13	1832
1917	29	Mt. Pisgah	J. S. Kilby	C. H. Colvard	C. H. Colvard	None	70.09	1876
1918	30	Bethel	C. F. Fields	C. H. Colvard	C. H. Colvard	None	117.18	2126
1919	29	Roaring Gap	C. M. Caudill	C. H. Colvard	C. H. Colvard	None	54.70	2057
1920	29	Union	C. M. Caudill	C. H. Colvard	C. H. Colvard	None	96.86	2017
1921	29	Baptist Home	C. M. Caudill	J. A. Gilliam	J. A. Gilliam	None	98.24	2210
1922	29	Mtn. View	C. M. Caudill	J. A. Gilliam	J. A. Gilliam	None	52.23	2308
1923	29	Benham	A. B. Hayes	J. A. Gilliam	J. A. Gilliam	None	80.12	2162
1924	29	Walnut Grove	A. B. Hayes	J. A. Gilliam	J. A. Gilliam	None	91.54	2314
1925	26	Traphill	S. L. Blevins	J. A. Gilliam	J. A. Gilliam	None	74.00	2741
1926	27	Mt. Zion	J. A. Gilliam	C. W. Wiles	C. W. Wiles	None	73.57	2493
1927	22	Liberty Grove	J. A. Gilliam	C. W. Wiles	C. W. Wiles	None	62.07	2555
1928	21	Dehart	J. A. Gilliam	C. W. Wiles	C. W. Wiles	None	47.40	2342
1929	22	Flint Hill	J. A. Gilliam	A. C. Yale	A. C. Yale	None	48.75	2583
1930	23	Roaring Gap	J. A. Gilliam	A. C. Yale	A. C. Yale	None	43.60	2763
1931	22	Haymeadow	J. A. Gilliam	A. C. Yale	A. C. Yale	None	51.49	2510
1932	25	Stony Ridge	J. A. Gilliam	A. C. Yale	A. C. Yale	None	51.49	2679
1933	26	Bethel	J. A. Gilliam	A. C. Yale	A. C. Yale	None	48.60	2767
1934	26	Pleasant Ridge	J. A. Gilliam	A. C. Yale	A. C. Yale	None	48.24	2932
1935	25	Maple Grove	C. C. Gambill	A. C. Yale	A. C. Yale	None	60.61	3015
1936	26	Union	C. C. Gambill	C. H. Colvard	C. H. Colvard	None	47.70	2724
1937	26	Mt. Zion	C. M. Caudill	C. H. Colvard	C. H. Colvard	None	42.55	2716
1938	25	Piney Grove	C. M. Caudill	C. H. Colvard	C. H. Colvard	None	43.90	2637
1939	25	Fairplains	C. M. Caudill	A. C. Yale	A. C. Yale	None	65.55	2824
1940	25	Mtn. Valley	C. M. Caudill	A. C. Yale	A. C. Yale	None	47.28	2902
1941	25	Traphill	J. A. Gilliam	A. C. Yale	A. C. Yale	None	46.45	2886
1942	25	Roaring Gap	J. A. Gilliam	A. C. Yale	A. C. Yale	None	77.13	2755
1943	25	Stony Ridge	J. A. Gilliam	V. W. Luffman	V. W. Luffman	None	120.50	2703
1944	25	Benham	J. A. Gilliam	V. W. Luffman	V. W. Luffman	None	96.96	2721
1945	25	Mt. Pisgah	J. A. Gilliam	V. W. Luffman	V. W. Luffman	None	107.40	3072
1946	25	New Light	J. A. Gilliam	V. W. Luffman	V. W. Luffman	None	157.26	3339
1947	25	Haymeadow	J. A. Gilliam	V. W. Luffman	V. W. Luffman	None	100.56	3437
1948	26	Pleasant View	J. A. Gilliam	V. W. Luffman	V. W. Luffman	None	103.38	3651
1949	26	Fairplains	Glenn Dancy	Jasper Chipman	Jasper Chipman	M. L. Blevins	127.46	3991

YEAR	NO. CHRCHS.	HOST CHURCH	MODERATOR	CLERK	TREASURER	MISSIONARY	BUDGET	TOTAL MEMBRSHP.
1950	26	Maple Grove	Glenn Dancy	Jasper Chipman	Jasper Chipman	M. L. Blevins	133.10	4028
1951	26	Walnut Grove/Union	Glenn Dancy	Jasper Chipman	Jasper Chipman	M. L. Blevins	135.30	3952
1952	26	Pl. Ridge/Elk Spur	C. C. Blevins	Odell Whittington	Odell Whittington	M. L. Blevins	135.20	4056
1953	27	Traphill/ Roaring Gap	C. C. Blevins	Odell Whittington	Odell Whittington	M. L. Blevins	131.00	4208
1954	26	Knobbs/Benham	C. C. Blevins	Odell Whittington	Odell Whittington	Mrs. V. W. Luffman	187.50	4331
1955	27	Stony Ridge/Union	M. L. Blevins	Odell Whittington	C. Bill Pruitt	Mrs. V. W. Luffman		4604
1956	27	Bethel/Walnut Grove	M. L. Blevins	Odell Whittington	O. Bill Pruitt	Mrs. V. W. Luffman	*2361.10	4571
1957	27	Maple Grove/Oak Ridge	Odell Whittington	Bill Pruitt	Trelia Kilby	Mrs. V. W. Luffman	*2161.00	
1958	30	Pl. View/ Mtn. View	Odell Whittington	Bill Pruitt	Trelia Kilby	Mrs. V. W. Luffman	*2229.13	
1959	29	Haymeadow/Fairplains	Major Caudill	C. B. Settle	C. M. Royall	Mrs. V. W. Luffman	*2275.16	5364
1960	29	Stony Ridge/Bethel	Troy Huskey	C. B. Settle	C. M. Royall	Mrs. V. W. Luffman	*3576.00	5563
1961	29	Baptist Home/Center	Troy Huskey	S. B. Absher	C. M. Royall	Mrs. Belva Gregory	*3300.00	5574
1962	29	R. Gap/Frplns./Mtn. Valley	Bill Pruitt	S. B. Absher	C. M. Royall	Mrs. Belva Gregory	*3275.00	5676
1963	30	Benham/Bap. Home/Dehart	Homer Greene	S. B. Absher	C. M. Royall	Bill Pruitt	*3366.63	5729
1964	30	Mtn. View/Mt. Pisgah/Hay.	M. L. Blevins	S. B. Absher	C. M. Royall	Bill Pruitt	*5440.00	5831
1965	30	Frplns./Maple Grove/Center	M. L. Blevins	S. B. Absher	C. M. Royall	Bill Pruitt	*5440.00	5802
1966	29	Pl. Ridge/Pine View/Union	Tommy Prevette	Mrs. Ray Parsons	C. M. Royall	Bill Pruitt	*5450.00	5152
1967	28	R. Gap/Mtn. View/W. Grove	Tommy Prevette	S. B. Absher	C. M. Royall	Bill Pruitt	*5450.00	5250
1968	24	M. Grove/Bap. Hm./Knobbs	Clarence Brown	S. B. Absher	E. H. Hendrix	Amos Lyon	*6145.00	5200
1969	25	New Light/Mt. Zion/Pl. View	Clarence Brown	S. B. Absher	E. H. Hendrix	Amos Lyon	*5509.00	5105
1970	25	Pl. Ridge/Fairplains/Center	Glenn Huffman	S. B. Absher	Bill Pruitt	Amos Lyon	*5715.00	5063
1971	24	Hay./Pine View/Benham	Glenn Huffman	S. B. Absher	Bill Pruitt	Amos Lyon	*5825.00	5235
1972	24	Bap. Home/Mtn. View/Dehrt.	Glenn Huffman	S. B. Absher	Bill Pruitt	Unfilled	*5462.00	5311
1973	24	Fairplains/R. Gap/Pl. View	Frank Sitton	S. B. Absher	Mrs. Elaine Bumgarner	Mace Johnson	*7725.00	5460
1974	24	Union/Rock Springs	Frank Sitton	S. B. Absher	Elaine Bumgarner	Mrs. Mabel Couch	*6330.50	5677
1975	22	Center/Stony Ridge	Samuel Putnam	Denver Holcomb	Elaine Bumgarner	Mrs. Mabel Couch	*9215.22	5241
1976	22	Mtn. Valley/Traphill	Samuel Putnam	Denver Holcomb	Elaine Bumgarner	Mrs. Mabel Couch	*8418.31	5080

*Portion received from Baptist State Convention, varying from \$1080. in 1956 - \$1692. in 1977.

Executive Committee — 1897-1976

1897	J. S. Kilby	T. C. Myers	J. O. Brewer	W. F. Carlton	A. C. Billings
1898	J. S. Kilby	J. T. Byrd	J. O. Brewer	C. E. Blevins	S. Q. Myers
1899	J. S. Kilby	J. T. Byrd	J. O. Brewer	C. E. Blevins	S. Q. Myers
1900	J. S. Kilby	Joshua Spicer	Shade Long	T. C. Myers	S. Q. Myers
1901	J. S. Kilby	Joshua Spicer	Shade Long	G. A. Gentry	S. Q. Myers
1902	J. S. Kilby	Joshua Spicer	Shade Long	G. A. Gentry	S. Q. Myers
1903	J. S. Kilby	Joshua Spicer	Shade Long	G. A. Gentry	S. Q. Myers
1904	J. S. Kilby	Joshua Spicer	Shade Long	G. A. Gentry	S. Q. Myers
1905	J. S. Kilby	Joshua Spicer	C. P. Andrews	J. W. Blackburn	J. S. Holbrook
1906	J. S. Kilby	Joshua Spicer	John Baugus	J. W. Blackburn	J. S. Holbrook
1907	J. S. Kilby	T. C. Deborde	C. F. Johnson	L. B. Myers	M. J. Bodenhamer
1908	J. S. Kilby	Finley Gentry	L. W. Shumate	T. C. Myers	J. A. Taylor
1909	J. S. Kilby	Eld. Grant Cothren	L. W. Shumate	Eld. T. C. Long	Eld. H. V. Hix
1910	L. W. Shumate	Eld. Grant Cothren	Eld. Levi McCann	Eld. T. C. Long	Joshua Spicer
1911	J. S. Kilby	Eld. Grant Cothren	L. W. Shumate	J. P. Elledge	F. A. Dancy
1912	J. S. Kilby	C. H. Colvard	J. S. Holbrook	J. P. Elledge	L. W. Shumate
1913	J. S. Holbrook	J. A. Gilliam	I. C. Woodruff	G. W. Sebastian	L. W. Shumate
1914	J. A. Blevins	J. S. Holbrook	C. H. Colvard	G. W. Sebastian	W. B. Gambill
1915	J. S. Kilby	J. A. Blevins	C. M. Caudill	G. W. Sebastian	W. B. Gambill
1916	C. M. Caudill	J. A. Gilliam	J. A. Blevins	G. W. Sebastian	W. B. Gambill
1917	J. A. Myers	W. H. Sebastian	C. M. Caudill	John McGrady	C. H. Colvard
1918	J. S. Kilby	C. H. Colvard	R. L. Church	W. H. Sebastian	John McGrady
1919	J. S. Kilby	C. H. Colvard	R. L. Church	W. H. Sebastian	J. A. Gilliam
1920	J. S. Kilby	L. W. Shumate	R. L. Church	Walt Whittington	J. A. Gilliam
1921	R. L. Church	A. B. Hayes	L. W. Shumate	Walt Whittington	John McGrady
1922	C. M. Caudill	J. A. Gilliam	C. H. Colvard	J. P. Elledge	John Myers
1923	C. F. Fields	Grant Cothren	I. C. Woodruff	G. W. Palmer	E. W. Settle
1924	J. S. Blevins	C. W. Wiles	L. B. Myers	I. M. Myers	W. H. Sebastian
1925	J. S. Kilby	S. L. Blevins	E. R. Settle	J. A. Gilliam	W. B. Gambill
1926	J. S. Kilby	C. W. Wiles	C. H. Colvard	C. C. Blevins	W. H. Sebastian
				P. E. Dancy	W. D. Woodruff
				J. A. Gilliam	J. O. Brewer
				P. E. Dancy	Oid Wiles
				J. A. Gilliam	A. C. Yale
				P. E. Dancy	Wiley Brooks

1927	J. A. Blevins	C. W. Wiles	I. C. Woodruff	J. A. Gilliam	J. S. Elliott
1928	C. M. Caudill	C. W. Wiles	L. B. Myers	Grant Cothren	A. B. Hayes
1929	R. L. Church	A. C. Yale	L. B. Myers	J. A. Gilliam	John McGrady
1930	J. L. Gregory	A. C. Yale	W. H. Sebastian	Oid Wiles	W. H. Sebastian
1931	J. L. Gregory	A. C. Yale	W. H. Sebastian	J. A. Gilliam	J. Y. Brooks
1932	C. H. Colvard	A. C. Yale	B. W. Pendry	Bruce Billings	Grady Miller
1933	J. G. Mayberry	A. C. Yale	B. W. Pendry	J. A. Gilliam	H. E. Elledge
1934	W. M. Pruitt	C. M. Dearman	Muncy Absher	W. H. Sebastian	Grady Miller
1935	John McGrady	W. H. Sebastian	H. E. Elledge	H. E. Elledge	H. E. Elledge
1936	John McGrady	W. H. Sebastian	H. E. Elledge	J. A. Gilliam	Grady Miller
1937	C. C. Gambill	J. A. Gilliam	C. H. Colvard	J. A. Gilliam	J. G. Mayberry
1938	C. C. Gambill	J. A. Gilliam	A. C. Yale	D. C. Sebastian	J. E. DeJournette
1939	A. B. Hayes	Grady Miller	John McGrady	Grover Sebastian	C. C. Gambill
1940	A. C. Yale	Grady Miller	John McGrady	G. W. Combs	Paul Holbrook
1941	S. L. Blevins	Grady Miller	John McGrady	G. W. Combs	Paul Holbrook
1942	S. L. Blevins	C. E. Billings	Dewey Nicholson	D. C. Sebastian	A. B. Hayes
1943	C. C. Gambill	C. E. Billings	A. C. Yale	D. C. Sebastian	C. H. Colvard
1944	A. C. Yale	C. E. Billings	Grady Miller	Glenn Dancy	J. A. Blevins
1945	Grady Miller	A. C. Yale	Lonnie Billings	D. C. Miller	A. B. Hayes
1946	A. C. Yale	D. V. Brown	Lonnie Billings	Trelia Kilby	A. B. Hayes
1947	Rev. M. L. Blevins	V. M. Harrold	L. M. Higgins	Grady Miller	A. B. Hayes
1948	Grady Miller	John McGrady	V. M. Harrold	A. R. Myers	Bruce Billings
1949	V. W. Luffman	G. B. Crabbe	W. P. Bell	John McGrady	Bruce Billings
1950	C. C. Gambill	Claude Billings	Lonnie Billings	John McGrady	A. R. Myers
1951	Odell Whittington	Carey Johnson	Mackey Royal	C. C. Gambill	U. M. Myers
1952	Glenn Dancy, Sr.	E. H. Blevins	John McGrady	H. J. Spicer	W. H. Sebastian
1953	Glenn Dancy, Sr.	Bruce Richardson	Frank Huffman	C. E. Billings	Lonnie Billings
1954	Glenn Dancy, Sr.	Troy Perry	Gwyn Hayes	J. G. Mayberry	O. C. Rhodes
1955	C. C. Blevins	R. M. Elledge	Gwyn Gambill	Clifton Prevette	Carey Johnson
1956	Glenn Dancy, Sr.	Troy Perry	Carey Johnson	D. T. Dearman	Dewitt Dearman
1957	Glenn Dancy, Sr.	Rev. M. L. Blevins	Mack Royal	N. P. Myers	Wade Barlow
1958	Glenn Dancy, Sr.	Rev. M. L. Blevins	Mack Royal	Gwyn Caudill	Harold Snow
1959	Paul Gregory	Odell Whittington	Hillery Blevins	V. M. Harrold	C. B. Crabb
1960	Paul Gregory	B. W. Carter	Bruce Dearman	Dennis Walker	Gwyn Caudill
	Troy Huskey	C. B. Settle	Floyd Coffey	Wade Barlow	Gwyn Caudill
1961	Paul Gregory	Floyd Coffey	Mrs. Burr Hutchinson	Oscar Rhodes	Oscar Rhodes
	Troy Huskey	C. C. Blevins	S. B. Absher	Clarence Brown	Mrs. V. W. Luffman
1962	Rev. Bill Pruitt	S. B. Absher	George Hankins	J. C. Walker	Mrs. Belva Gregory
	James Revis	C. C. Blevins	C. M. Royal	Dwight Gray	James Revis
1963	Homer Greene	C. C. Blevins	S. B. Absher	Howard Osborne	George Hankins
	Paul Gregory	C. M. Royal	George Hankins	C. M. Royal	Bruce Dearman
1964				Dwight Gray	Paul Gregory
				Bruce Dearman	Floyd Coffey
				Marvin Honeycutt	Howard Osborne
				Mrs. Burr Hutchinson	Floyd Coffey
				Bruce Dearman	Eugene Gant
				Bailey Elmore	Mrs. Burr Hutchinson

In 1964 the composition of the Executive Committee was changed by the Association to include general officers, heads of all organizations, all pastors, and one member from each church. This policy was continued, and is in effect in 1976.

Church Membership and Other Data — 1897-1976

Date Organized	CHURCH	Date Joined	Pastor	Date Church withdrew Pastor, last recorded
1880	BAPTIST HOME	1898	W. F. Porter	Active in 1976
1917	BENHAM	1917	C. F. Fields	Active in 1976
1887	BETHEL	1911	W. W. Myers	1967, Ivan Dameron (1965)
1886	CENTER	1958	Dean Dillard	Active in 1976
1900	CHESTNUT GROVE	1901	Key & Adams	1968, Amos Combs
	CHESTNUT HILL	1917	D. A. Adams	1923, A. T. Sebastian
1879	DEHART	1897	Grant Cothren	Active in 1976
1900	ELK SPUR	1900	D. R. Roberts	Active in 1976
1902	FAIRPLAINS	1902	Grant Cothren	Active in 1976
1912	FLINT HILL	1912	Miller & Cheek	1966, Hillery Wood
	GAP FIELD	1913	Miller & Absher	1915, H. Miller

	GAP HILL	1897	Lee Miller	1898, W. F. Carlton
1905	HAYMEADOW	1911	W. W. Myers	Active in 1976
1906	KNOBBS	1907	J. W. Burchette	Active in 1976
	LAUREL FORK	1903	E. Handy	1924, D. A. Allen
1886	LIBERTY GROVE	1918	J. S. Elliott	1930, J. S. Elliott
1932	MAPLE GROVE	1932	S. L. Blevins	Active in 1976
1884	MT. CARMEL	1898	R. K. Johnson	1909, Wm. Miles
1879	MT. PISGAH	1897	J. W. Brown	Inactive in 1976
1898	MT. ZION	1898	D. J. Roberts	Active in 1976
1902	MOUNTAIN VALLEY	1903	G. W. Adams	Active in 1976
	MOUNTAIN VIEW #1	1908	Miller & Key	1915, W. H. Key
1912	MOUNTAIN VIEW #2	1913	W. J. A. Blevins	Active in 1976
1845	NEW COVENANT	1897	W. W. Myers	1915, H. A. Adams
1890	NEW LIGHT #1	1897	Grant Cothren	Active in 1976
1955	NEW LIGHT #2	1958	Wade Houck	1971, M. H. Absher
1905	OAK GROVE	1905	J. A. Eller	1956, Earl W. Greer
1911	OAK RIDGE	1914	W. J. A. Blevins	1937, D. C. Clanton
		1953	Major Caudill	1972, Ted Combs
1888	PINEY GROVE	1897	J. J. Caudill	1969, Dexter Caudill
1962	PINEY RIDGE	1963	Michael Almond	1967, Fred Blevins
1935	PINE VIEW	1958	Clate Brown	Active in 1976
1907	PLEASANT RIDGE	1913	L. B. Murray	1975, George Hyler
1944	PLEASANT VIEW	1947	Woodrow Wishon	1975, Ray Davis
1895	ROARING GAP	1907	L. B. Murray	Active in 1976
	RIVERSIDE	1899	D. J. Roberts	1923, No Pastor
	RIVERVIEW	1908	W. H. Key	1915, T. C. Long
1904	ROCK SPRINGS	1904	W. Key	Active in 1976
1905	STONY RIDGE	1906	Grant Cothren	Active in 1976
1887	TRAPHILL	1897	J. W. Burchette	Active in 1976
1911	UNION	1912	L. B. Murray	Active in 1976
1868	WALNUT GROVE	1897	Calloway Blevins	Active in 1976
1967	WELCOME HOME	1971	Burr Holcomb	Active in 1976

NOTE: In 1845 New Covenant was a member of the Mountain District Primitive Baptist Association. It is likely that this church was organized even before this date.

Stone Mountain Baptist Association Ministers

Absher, Alfred	Billings Sankie Ebert	Bullis, H. A.	Caudill, Grant
Absher Arthur F.	Bingham, D. A.	Burcham, John Q.	Caudill, J. J.
Absher, Charlie A.	Blackburn, Joseph A.	Burcham, Marvin	Caudill, Major M.
Absher, H. H.	Blevins, Calloway	Burchette, Everette D.	Caudill, Dr. R. Paul
Absher, J. M.	Blevins, Ernest	Burchette, Glenn	Caudill, R. E.
Absher, Muncie H.	Blevins, Fred	Burchette, John	Cheek, C. W.
Absher, W. M.	Blevins, Hillery	Burchette, J. W.	Cheek, Lonnie
Adams, D. A.	Blevins, James	Burgess, Paul	Childress, Sam T.
Adams, Earl	Blevins, Julius	Byrd, J. Albert	Church, Hunter
Adams, G. W.	Blevins, Minter L.	Byrd, J. T.	Church, William
Adams, H. A.	Blevins, S. Landreth	Byrd, Manley	Cleary, D. O.
Adams, J. A.	Blevins, Troy E.	Byrd, Richard	Clanton, D. C.
Adams, James	Blevins, W. J. Andrew	Byrd, Von	Cooper, W. F.
Adams, Jesse	Brooks, Guy	Byrd, Willis	Combs, Amos
Adams, J. Z.	Brooks, J. N.	Byers, Carl	Combs, Ted
Allans, D. A.	Brown, Bobby	Cain, E. B.	Cope, C. M.
Allman, Mason	Brown, C. F.	Caldwell, W. H.	Cockerham, Carl C.
Almond, Michael	Brown, Charlie	Call, Andrew	Cockerham, David
Anderson, Gwyn	Brown, Clate P.	Carlton, J. T.	Cothren, Grant
Armes, John	Brown, Clarence	Carlton, L. A.	Cox, Guy
Ashley, B. W.	Brown, J. M.	Carlton, Odell	Crabbe, C. B.
	Brown, John W.	Carlton, W. F.	Crabbe, Gaither B.
Bailey, Clinton C.	Brown, S. F.	Carmack, J. A.	Curry, G. W.
Bailey, R. Clinton	Brown, Vaughn	Carter, H. J.	Dameron, Ivan
Barker, B. Harrison	Brown, Wilson	Caudill, Boyd	Davis, Michael
Barker, W. E.	Bryant, Jimmy S.	Caudill, C. M.	Davis, M. Ray
Beaver, Larry D.	Bryant, C. Watson	Caudill, Dexter	Day, Richard F.
Bell, Jackson	Bryant, Jimmy W.		Dillard, C. C.

Dillard, Dean	Houck, Wade	Miles, William	Roberts, D. R.
Dillard, D. Monroe	Huffman, J. Glenn	Miller, Clarence	Roberts, R. G.
Dillard, Fred	Huie, Milo	Miller, Daniel	Roten, David
Dillard, M. C.	Hyler, George B.	Miller, D. C.	Royal, Howard
Dimmette, Charles		Miller, Edd O.	Royall, Clay
Douglas, E. E.	Jennings, S. S.	Miller, Ernest	Salmon, Tommie
Douglas, McGrady	Joines, Fred	Miller, Fred	Sebastian, A. T.
Douglas, E. O.	Johnson, A. A.	Miller, Grant	Sebastian, George W.
Durham, James	Johnson, Chelsie	Miller, H.	Sewell, Milton
	Johnson, Ciifford	Miller, John	Shew, J. C.
Edwards, W. S.	Johnson, Herman I.	Miller, Lee	Shew, Jim
Edmonds, Spencer	Johnson, H. F.	Miller, Ralph	Shew, Thomas
Elledge, Bobby	Johnson, Joel	Miller, Wade	Simmons, Arlie
Eller, A. W.	Johnson, J. S.	Minton, B. L.	Simmons, Cleat
Eller, J. A.	Johnson, Lester	Moore, Paul	Sitton, Frank
Eller, A. J.	Johnson, Mace	Murray, J. T.	Shumate, Hayden
Elliott, J. S.	Johnson, R. K.	Murray, L. B.	Shumate, Rex
Elmore, Bailey	Johnson, William C.	Myers, W. M.	Smith, C. S.
	Jordan, J. A.	Myers, W. W.	Smith, Paul
Felts, Major		Nix, W. V.	Sparks, Lewis Everette
Fields, C. F.	Keiger, Reid	Norman, Warren	Staley, Allan A.
Flannery, James	Kerley, D. Ralph		
Ford, E. Lindolph	Key, Hobert	Osborne, George	Talley, Charles
Franklin, R. K.	Key, Juddie E.	Osborne, Irdell	Taylor, George
Franklin, Roy	Key, M. G.	Owenby, B. Carroll	Taylor, William J.
Frye, Stanley	Key, W. H.		Thomas, W. R.
Gambill, Arthur L.	Kilby, G. F.	Pardue, Bill	Townsend, Roger
Gambill, Garfield	Kilby, John H.	Pardue, J. T.	Turner, E. W.
Gray, Dwight	Kilby, Gwyn	Pardue, Lonnie	
Greene, Homer F.	Kirk, J. F.	Pardue, Thomas	Vestal, Clifford
Greene, J. L.	Larrimore, James T.	Parks, P. C.	Vestal, Isaac
Greer, Earl W.	Long, E. A.	Parks, T. C.	Vestal, J. W.
Griffin, Otis	Long, T. C.	Peeler, Frank	
Hall, F. C.	Love, John	Phipps, Paul	Wagoner, Alan
Hall, Horace W.	Luffman, J. A.	Proter, W. F.	Walker, C. B.
Handy, Birch	Luffman, Leroy	Powers, J. L.	Walker, Frank
Handy, E.	Luffman, Troy	Prevette, Gordon W.	Walker, James
Hankins, George	Luffman, U. H.	Prevette, Thomas F.	Walsh, T. J.
Hanks, Uriah	Luffman, Willie B.	Pruitt, Albert	Warren, Mac
Harris, William	Luffman, W. D.	Pruitt, Bill L.	Watts, A. E.
Hayes, A. B.	Luffman, W. L.	Pruitt, Gar	West, John L.
Hayes, J. Edd	Lyon, Amos	Pruitt, G. E.	White, Harvey
Hayes, Noah	Lyon, James	Pruitt, G. W.	White, Raymond
Hendren, Wayne	Lyon, J. F.	Pruitt, H. C.	Whitley, Cleo
Hendrix, J. T.	Lyon, F. M.	Pruitt, J. C.	Whitley, Reavis
Hincher, Grant	Lyon, Morgan	Pruitt, Robert	Wiles, Billy
Hinson, J. S.	Lyon, T. M.	Putnam, Samuel F.	Wiles, Bobby
Hix, H. V.	Martin, H. L.	Rash, Arlan	Wiles, E. R.
Hodges, Howard T.	Mathis, Harvey	Rash, J. W.	Williams, A. J.
Hodges, Raymond	Mayberry, O. B.	Ratliff, Thurmond	Winkler, Jerry C.
Holbrook, B. L.	Mayberry, Roger	Ray, J. B.	Wishon, Woodrow
Holbrook, John	McCann, John	Reavis, Whitley	Wood, Hillery
Holbrook, B. R.	McCann, Levi	Reece, James	Woodruff, I. C.
Holbrook, Una	McNeil, Milton	Reeves, Garland	Wooten, E. K.
Holcomb, Robert "Burr"	Michael, Jim	Revis, James E.	Wooten, Noah
Holland, Charlie C.	Miles, James G. "Jim"	Richardson, Charlie	Wyatt, Banner
Honeychutt, M. A.		Roberts, D. J.	Wyatt, Odell

NOTE: The Historical Committee is aware that the above list of Ministers may not be absolutely complete. For the last several years, the Associational Minutes have not listed all Ministers as the earlier ones did, making it impossible to compile the names of all ordained Ministers in the Association. However, the list is sufficiently inclusive as to make it a desirable portion of this history.



